A BOOKE of Christian Questions and *Answeres.*

Wherein are set foorth the chiefe pointes of Christian *Religion.*

¶ A worke right necessarie and profitable, for all such as shall haue to deale with the captious quarellings of the wrangling aduersaries of Gods trueth.

¶ Imprinted at London for Iohn Harison.

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HELVETIA MUSEUM

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Question.

DOe ye thinke that the Canonical ſcriptures written in the Bible, conteine in them all thinges fullie, which are neceſſarie to bee knowne for our ſaluation?

Anſwere.

I beleeue according to the ſcriptures, that the * Meſſias is come, and hath told vs all thinges neceſſarie, and that (a) ſearching the ſcripturs, we ſhall find in them eternal life, and that all theſe thinges are written therin, which are neceſſarie for vs to beleeue, and that in beleeuing wee may haue life through (b) the name of Jeſus Chriſt, and that the Goſpell is the power of God to (c) ſaluation, to euery one that doth beleeue it, ſo that the ſcriptures are able to make me wiſe to ſaluation: and to conclude, I beleeue that the whole ſcripture is giuen by inſpiration of God, and is profitable to teache (d) to reproue, to correct, and inſtruct in righteouſnes, that the man of God may

* Ioh. 4. 25.
a Ioh. 5. 39.
Ioh. 16. 13.
b Ioh. 20. 31
c Rom. 2. 16.
d 2. Tim. 3. 15. 16.

be absolute, being made perfect vnto all good workes.

Question.

Do ye thinke it to be lawfull to put to, or take away any thing from the worde of God?

Answere.

No, For Moses hath saide, * Ye shall put nothing vnto the worde which I commit vnto you, (a) neither shall yée take ought there from: wee may not turne from it, either to the right hand or to the left: and as it is vnlawfull, to change, to abrogate, or to adde any thing to couenantes and willes made by men, (b) so it is much more vnlawfull to deale so in the worde of God: for the scriptures threaten, if any shall adde any thing to the worde of God, God shall adde to him the plagues that (c) are written in his booke: and if any shall take away any thing from it, God shall take away his part out of the booke of life, and out of the holy citie, and from those thinges which are written in his booke.

* 11. Deut. 5.2.

a. & 12.32.

b. Gal. 3.15.

c. Reuel. 22 18.19.

Question.

Then, if the scriptures be so full per-

fect, you thinke them sufficient to debate and to determine all necessarie questions and doubtes, which are in controuersie.

Answere.

Yea, forsooth: for else the lawe of God were not a perfect lawe. (a) And this I finde in the discourse of the scriptures, that Christ our perfect scholemaister and example in resoluing and answering the doubtes which are made vnto him, euer answereth by the scriptures, which bee rightlie called Gods testimonies & iudgments, wherby his will and meaning is made knowne, and they of themselues can neither deceiue nor be deceiued: (b) so farre any mortall man, yea, or an Angel from heauen, should preach or goe about to perswade men otherwise, or to any other opinion or matter, then such as is left written vnto the Church in the doctrine of the lawe and the Prophets, and in the doctrine of Christ & his apostles, they ought to account those men or Angels, be they neuer so many, to be accursed, abominable and deceiuers. Nor I dare receiue or beleeue nothing in religion without commission, and the

a. Psa. 19. 7. Luk. 16. 29.

b. Gala 1. 8. 2. Tim. 3. 16. 1. Cor. 11. 23

word

written warrant of the worde of God.

Question.

Do ye thinke it necessarie for all sorts of people, of what so euer age, sexe, occupation, or calling they be, to read, heare, study, & to be learned in the scriptures: that thereby they may know the way to life euerlasting, & be able to giue a reason and account of their faith, according to knowledge, & to instruct their families?

Answere.

Yea verily, I thinke nothing more necessary, for that people must needs (a) erre in their harts, which know not the lords wayes, and this is life (b) euerlasting, to know God, and him whom he hath sent Iesus Christ: and the Prophet Esay reproueth the people, who by their ignorance, & facke of (c) vnderstanding, were become worse then the oxe and the asse: and Dauid in the Psalmes counselleth (d) that we should not be like horses and mules, which facke vnderstanding: and our sauiour Christ faith plainly, (e) that this is the cause why men are deceyued, because they knowe not the scriptures, and that (f) if the blinde leade the blind, they

a Psa. 95. 10
b Ioh. 17. 3.
c. Esai. 1. 3.
d. Psa. 32. 9.
e. Ma. 22. 29
f Mat. 15. 14.

they shall both fall into the ditch and pit
of condemnation. And fathers are char-
ged to (g) rehearse the lawes of God and g Deu.6.6.7
his wonderfull workes unto their chil-
dren and housholdes: and (h) Moses wi- h. Psa 2.10
sheth that all the Lordes people were Iosua.1.8.
Prophets: (i) Kinges & Princes be com- i. Nũ.11.29
maunded to study in the lawe of God,
and to write it out. And Dauid saith, ẏ
the worde of God is a sure testimonie of
the Lorde, (k) which conuerteth soules, k. Psa.19.7.
and giueth wisedome to the simple: and
as necessary for our direction in this life,
as a light lanterne (l) to guide a mans l. Psal.119.
sieth in darkenesse. And sieing whatso- 105.
euer things in the scriptures afore time
are written, (m) are writtẽ for our lear- m. Ro.15.4.
ning, to the ende that the worde of God
may bwel plentifully (n) in vs, and make n. Col. 3.16.
vs wise to saluation: it is necessarie that 2. Tim.3.15
al men receiue the word with readines,
and that they should turne the Bible (o) o. Ac.17.11
& search the scriptures daily, (p) whether p. Psal.1.2.
the doctrines be such as are taught unto
them, as they have example in the noble
men of Berrea, which were in Thessalo-
nica: (q) wherefore sieing faith is the on- q. Ro.10.14

ly means to saluation, and the ordinary meanes to attein to faith, is the hearing of Gods worde preached, I think it most necessarie, that men shoulde dayly take some houre at the least from their worldly busnesse, and to spend it in hearing & studying of Gods word, that so they may
r. Mat 7.24 build their (r) houses upon the rocke, and be able substantially to giue account of
s. 1. Pe. 3.15 (s) their faith, & a reason of the hope that is in them, & so come by knowledge unto saluation: For what shall it profite a man though (t) he would win the whole
t. Mat. 16. 26. world, if he lose his own soule, or if it be lost, what can he giue for the recompense of his soule?

Question.

Do ye not thinke the scriptures to be to darke, & to harde, so that simple people can learne but little out of them?

Answere.

No, For if the scriptures were so hard and doubtfull, as some would make the world beleeue, the spirite of God would never haue witnessed of them, that they shewe light to them that be in ignorance,
a. Psal. 110 105. 130. 19 7. 8. 9. & (a) giue knowledge, understanding, & wise-

wisedome to the simple, & that the knowledge of the scriptures is easie to them that wil understand, yea, that euen yong men (b) & children in taking heede to his word, may learne out of them to redresse their wayes and how to feare the Lord. For therein, besides the general dueties of euerie Christian man and woman; there is set downe particularly al the seuerall dueties of euery sort and estate of men, so distinctly & plainely in one place or an other, that euery Christian man that hath common sense and reason (if he bring with him faith, humilitie, and a flexible minde without preiudice, and be readie to put in practise, what he shall learn, and haue a desire wrought in him to vse prayer, diligence, and conference) may easily understand them; except he winke with his eyes (c) and will not see, and stop his owne eares that he will not heare, and harden his own hart through infidelity and the deceitfulnesse of sinne, so that he will not understand, & quench in himselfe the light of the spirite by despising the preaching of the worde, and so wilfully and purposely deprive himselfe of

b. Pr. 4. 10. Psal. 119. 9.

c. Ro. 11. 8. Mat. 13. 14. 15.

of this benefite to his owne destruction.

Question.

If ye ascribe thus much to the worde of GOD, what thinke you touching the Church and the authoritie thereof?

Answere.

I thinke the true Church of God to be a faithfull witnesse and preseruer of the same worde: but as the olde Iewes were wont to crie, (a) the Temple of the Lord, the Temple of the Lord: so though the Papistes in our age cry, the Church, the Church, and vnder a reuerent opinion of the authoritie and name of the Church, woulde drawe the simple to receiue their Popish religion, being quite contrarie to the same word: yet must we that are taught by the spirite and worde of God, learne to knowe the difference, and to be able to iudge between the true Church the spouse (b) of Christ, which it is, and who be of it, and the false Church the Church of Antichrist. For, as by the scriptures we learne to knowe Christe, which is the head of the (c) true Church: so out of them also must we know it, and who bee true members of that bodie,

a. Iere. 7. 4.

b. 1. Ti. 3. 15.

c. Ephe. 1. 22. 32.

where-

whereof he is head. For he best knowe-
th his owne bodie.

Question.

I pray you let me heare the markes,
whereby the true Church of GOD is
knowne.

Answere.

First the name of the Church (Eccle-
sia) teacheth that it is a company called
out, and (a) gathered together by the pre- a. Io. 1. 12.
thing of the Gospel, in the ordinarie mi- 13.
nisterie appointed of God, wherby they John. 10. 16
attaine to faith, (b) and these thus gathe- b. John 17.
red are called the children of God, belie- 17.
uers, disciples, the flocke of Christ, the Eph. 2. toto
children of light, the children of promise,
heires of grace, and children of the kind-
dome, holy ones, the temple of the holie
Ghoste, the called of GOD: whereby
it appeareth that in the true Church of
Christ are begotten, (c) gathered, and c. 1. Pet. 1.
kept all her children by the preaching of 23.
the word of God, & this is the first note. 1. Pet. 2. 2.

And those which heare the worde of
God and do it, are likened to (d) wisemē, d. Mat. 7.
which builde upon the rocke, having laid 24.
Jesus Christ for the foundation, whome Eph. 2. 20.
21.

they

they confes with the apostle Peter to be
e.Ma.16.16 Christ the (e) sonne of the liuing GOD,
17.18. which vndoubted confession is a sure
rocke, where vpon the Church is so sure-
ly builded, that the gates of hel shall not
f.Ioh.10.17 ouercome it. These (f) sheepe heare the
voice of the shepheard, and they know it,
and follow it, and wil not heare nor fol-
low the voyce of a stranger, neither will
they forsake Christ their schoolemaister.
For they knowe he hath the wordes of
g.Iohn.6.68 (g) eternall life, for as they are children
of God, so they heare gods words, wher-
as the children of the false Church heare
h.Ioh.8.47. not the wordes of God, because they (h)
Rom.10.17. are not of God: and therfore leaning the
Esai.59.21 doctrine of the Apostles and Prophets,
they tell vs of Pastes, Diriges, Purga-
torie, Pardons, Pilgrimages, Shriftes,
prayer to Saints and in a strange tong,
mas merits, creeping to crosses, offering
to Images, and such foolishe beggarly
things, deuised of mans braine contrary
to the Scripture.

Question.

Then Aporceine, you make the pure
preaching and professing of the word of
God

God, to be a chiefe token and marke to know the true Church of God by: what other marks haue you besides these?

Answere

Secondly, this true Church acknowledgeth and receiueth two Sacramēts, and no more: Baptisme and the Lords Supper, (a) which are cōmaunded, and commended vnto vs by the Lorde Jesus in the scriptures, and haue promises of saluation annexed vnto them, with the word and no more. But the false Church hath deuised and added, both more Sacraments, and other vnwriten verities, the credite whereof standeth vpon dreames, visions, reuelations, imaginatious, traditions, & counterfect miracles.

a. Matt. 26. 29. & 28. 19. 1. Cor. 10. 17

Thirdly, the true Church is knowne by a willing obedience to the word, whiche obedience is shewed not only in submitting it selfe to such gouernment and Ecclesiasticall discipline, standing in admonition, and correction of faultes (a) or excommunication, as shall be thoughte conuenient by the Church, and determined touching any offender, according to the qualitie of his fault, but also be this, that

a. Matt. 18. 17. 18. Luke 13. 3. Leui. 19. 17 1. Cor. 4 5. 9 Iohn 9. 34 2. Thes. 3. 14. 2. Tim. 1. 20

that Christ saith, Ye loue me, and ye are my friends (b) if ye kepe my commaundementes, but the false Church maketh great account of their owne (c) workes, as of bestowing wast money vpon rods, pilgrimages, images, obseruing dayes, and times, and meats, and apparel, dealing doles when men are deade, diriges, and such like, where as the scripture neuer allowed this kind of obedience, nor any such kinde of good workes.

b. Iohn. 15. 14.

c. Rom. 15. 18.

Question.

I haue heard the vnitie, or succession: vniuersalitie, or the multitude: antiquitie of time, verity or the promises, be the true marks of the Church. How thinke you of them?

Answere.

Touching the claime which is made from Peter by ordinarie succession, I thinke it no sure marke: for in course Caine followed Adam: Ismaell, Abraham: Esau, Isahac: But God refused them, & extraordinarily did chose Abell, Isahac, and Iacob. And by ordinary succession the high Priesthood came to him, that put Christ to death.

2 The second marke, which is multitude or vniuersality, doth plainely confute and (a) confound them, not to be the Church of God, for Gods Church is a little flocke, and wee are oftentimes commaunded to beware, that we doe not as the (b) multitude doth, and they be fewe that shalbe saued: and we are taught in the seuenth chapter of saint Mathewe, (c) to enter in at the straite gate, for it is a wide gate and a broad way that leadeth to destruction, and many there bee which enter thereat, because the gate is straight and the way narrowe that leadeth vnto life, and few there be that find it. So the great number is no true tokē of the true Church of God.

a. Luke 12. 32.

b. Exo. 23. 2.

c. Mat. 7. 14

3 Nowe touching antiquitie of time, which is made a third mark, it is in deed true, that the Church hath beene from the beginning, and shall be to the ende. But the age of the Church is not alwais seene: for from Abell to Enoch more (a) then two hundreth yeares, there was no people openly knowne to worship God: And we see it was some shadowed: for in the dayes of Noah, there are knowne

a Ge. 4. 26. Gen. 5.

scarce

scarse eight persons that feared God. So
b Gc.19.1. it was in Abrahams time, (b) and in the
Ps.76.10.10 time of Elias (c) who protested that ther
c.1.Kin.19. was not one left in Israel that had not
10. bowed to Baal. And our sauiour Christ
d Mat.24.9 saith (d) it shall come to passe, that all na-
tions and countries shal persecute them
that professe his name. So then, they
which holde the faith of Christe, bee they
neuer so fewe, are the true Church.

4 The veritie and promises, which
they make a fourth mark, are these: that
Christe hath promised his spirite to his
Church, and that he wilbe with them to
the ende of the world, and therefore (say
they) the Church of Rome may neither
erre nor sinne: But the Scripture saith
a Rom.3.4 that euerie man is a lyar (a). Now to say
of a multitude of lyers and wicked men,
they cannot lye nor erre, it is a strange
fantasie, and a great absurditie. Neither
are these promises made to one place or
to one man: But in euerie countrie to al
b Act.10. them that (b) feare God, is this promise
34.35. made: So that neither Rome, nor the
Pope can challenge any more priui-
ledg hereby then any other man. There
fore

fore to say the Church of Rome can not erre, and that the Popes decrées are to be receiued, credited, & obeyed, as ỳ foure Euangelistes, and that the Pope doth succéde in the faith and place of Peter by vertue of the See of Rome, this I say is a daungerous and pernitious opinion. Therefore God giue vs wisdome and vnderstanding to iudge aright, and to trie and discerne the spirites.

Question.

Suppose you haue made this discourse of the true Church, make some description of the false Church of Antichrist.

Answere.

I thinke, those markes and properties whereby our sauiour Christ describeth the Pharisees and hypocrites, may serue well to this purpose, as that appearing (a) holy outwardly, they be full of corruption inwardly, they drawe neare to God with their lips, but haue drawne their hearts farre from him, they deceiue the people with long garments, with open fasting, open praying, to be seene & heard, and praysed of men, great and solemne names & titles, with traditions of

a. Mat. 23. 12. 28. Luk. 20. 47.

fathers, so keeping ỹ people in ignorãce. They trouble & deceiue the people with vaine babling of fruitlesse and hidden mysteries, as of worshipping of Angels,
b. Col. 2. 18. (b) they make certaine orders & degrees of Angels, they make the virgin Marie a Queene and a Lady, they preach of purgatorie, where it is, howe wide it is, and
c. Gal 4. 10 Col. 2. 21. what manner of fire is in it. They (c) giue great charge touching obseruation of dayes, and times, and meats, and forbid
d. 1. Tim. 4. 3. (d) marriage, which be doctrines of diuels: these doe cause the people to harken to lies, as the Papists doe with fabulous and false legends of the liues of Saints, forged & deuised of themselues, to occupie the peoples heads to keepe them frõ the trueth. The head of this Church Antichrist, the Pope, is called the man of
e. 2. Thes. 2. 3 4. 6. 10. sinne. (e) For a great number of them came to the Popedome by counselling with the diuel, and by sorcerie, and haue liued and ruled without either feare of God or of man. The credite and authoritie of the doctrine of the Church, standeth vpon signes and wonders, and false miracles, by dreames & visions, & forged

reue-

reuelatiõs fathered vpon the spirit, counterfeiting & forging letters and (f) writings, vnder the name and credite of the Apostles, and Doctours, and fathers of the Churche, in corrupting the Scriptures and writings of the auncient Fathers, and by imprinting them being so corrupted, in coyning subtile sophisticall distinctions, diuisions, and subdiuisions. These subuert whole howses, (g) and teach lies for filthie lucres sake, and with feined lies make marchandize of the simple people, whome they account no better of, then of dogges and swine. (h) Thus they are become so rich, and haue inlarged the reuenues of their Monasteries. For in this Church nothing is to be had without mony, and with mony all things may be gotten.

f. 2. Thes. 2.

g Tit. 1. 11.

h. 2. Pet. 2.

This Church striueth for rule and Empire, and dispiseth the ordinarie authoritie of kinges and rulers appointed by GOD. (i) So the wicked Pope maketh Kinges and Emperours to waite on him, & vndertaketh to dispense both with the lawes of men, and the lawes of God.

This false Church is called the scarlet and purple whore (k) decked with golde and precious stones: so we see that the Church of Rome standeth in gorgious and glistering shewes, copes, vestments censing with frankincense, organplaye, prickesonge, and descant, & such like, without any edification or instruction to the people, it is rightly called the mother of the whoredomes (l) of the earth, as appeareth evidently by their pardons & dispensations graunted by the Pope to adulterers: and for incestuous mariages, by the Sodomites bastards, open stues, courtesanes, and forbidding of lawfull mariages. And S. John in the Reuelation saith, (m) He that is wise, let him count the number of the beast, for it is the number of a man, & this number is fire hundreth sixtie six: which number and name, and situation of the place, can agree to none, but to the Pope & Church of Rome.

k. Apo. 17. 4

l. Apo. 17. 5

m. Apoc. 13. 18. & 17. 9.

Question.

Nowe touching the olde doctors and auncient fathers and writers of the Church, and councels, Parliamentes, and

and Conuocations, Synodes, and assemblies of learned men, tel me what credit & authoritie they ought to haue among Christians?

Answere.

So long as they agree, conclude, and cõmaund any thing vnder their authoritie, which agreeth and is warranted by the writen word of God, we ought gladly to allowe and submit our selues vnto them, but otherwise we neither regarde (a) their number nor their authority, nor their titles of learning and wisedome, or shewe of holinesse, neither giue we credite to any Prophet, Euãgelist, Apostle, or Angel from heauen, which shall teach vnto vs their owne dreames, & prophesie lies, speaking the visiõs of their own heades, (b) and not out of the mouth of the Lorde, & teach vs vanitie, following their own spirit, dealing vnfaithfully in the worde of God, giuing vs chaffe for wheat, saying the Lorde hath sent and speaketh by them, whereas they runne vnsent, & speake vnbidden, yea, if Paul, Apollos, Cephas, and John, should teach vs a worshipping of God, according to ỹ doc-

a. Deut. 13.1 Gala. 1,8.

b. Iere. 23. 16.28.

doctrines and precepts of men, contrary
to the doctrins learned & receiued out of
ỹ word of God, we ought to auoyd thẽ, &
c.Gal.1. 8. hold them (c) accursed: for we ought not be
Mat.25.19 léeue euerie teacher, (d) nor euerie spirit,
d.1.Ioh.4.1 but must try the spirits, whether they be
of God, because many false prophets
gon into ỹ world, so that if any come to
vs & bring not ỹ doctrin of ỹ word of god
e.2.Ioh.10. we ought not to receiue (e) him to our
house, neither bid him God spéede: yea, we
ought rather beléeue a few simple men,
which speake with good testimonie and
warrant of the word of God, rather then
a thousand others, howe religious, wise,
or learned so euer they are accounted.

Question.

What thinke you of faith? is it the
onely instrument ỹ whereby we lay hold
of Christ, and so be saued and iustified?

Answere.

Yea, for séeing the scripture hath con-
a.Gal.2.16. cluded, & we know that a man is not (a)
Rom.3.28. iustified by the worke of the lawe in the
2.Gal.3.1. sight of God, but ỹ all are shut vp vnder
sinne, & our righteousnes is vnperfect, &
like a stained cloth of a (b) womã. Ther-
b.Esai.64.6 fore

for: I hold this opinion, according to the
doctrine of the Apostles & prophets, that
as Abraham beleeued God, & his (c) faith c. Gen 15.6
was accounted to him for righteousnes, Rom.4.
for the iust shall liue by his faith, and all Heb.2.4.
that beleeue in Jesus Christ, shal receiue
remission of their sins, (d) & thereby haue d. Act.10.
peace towards god through Jesus Christ: 43.
for if reightеousnes be by the law, then Rom.5 1.
Christ dyed without cause. Therefore we Gal 2.21.
conclude, that a man is freely iustified by Ro.3.24.28
grace & by faith, without ye workes of the Gal.5 6.
lawe & that this faith is not an idle or a Iam.2.vlt.
dead faith, but it euer worketh by loue.

Question

What thinke you then of them, which
are euer boasting of their own good deds
& merits, as if they could earne heauen,
by their own righteousnes & wel doing?

Answere.

I thinke they are very grossly & damp-
nably deceiued and abused by the diuell,
who hath perswaded them to this pre-
sumption: for this I am taught & assu-
red by the word of God, ye if God would
dispute with man, and (i) enter into a a.Iob.9 3.
straight account with him, no man could
aun-

answere vnto him one thing of a thousand, which he might charge him withal:
b Luk. 17. 10 we are all (b) vnprofitable seruants, and
c Rom. 3. 10 there is none of vs righteous, (c) no not
11. one, there is none that doeth good, no not
one: And therefore Dauid hath taught
d Ps. 143. 2. vs to pray thus, (d) Enter not into iudgment with thy seruantes (O Lorde:) for
in thy sight shall none that liueth be iustified: therefore (I say) wee are iustified
e Eph. 2. 8. 9 and saued by (e) grace through faith, and
that not of our selues, it is the gifte of
God, not of our workes, least any man
should boast himselfe: so that there is no
remission of sinnes without faith, which
is the cause that our sinnes are not imputed vnto vs, because it layeth holde of
Christ his righteousnesse.

Question.

What thinke you of them that vndertake to sit in priuate confession, and doe
promise men pardon of their sinnes, inioyning them penaunce, as some meanes
of satisfaction for their sinnes?

Answere.

I thinke those men to be blasphemous
towardes God: for that both confession

and

and pardoning are peculiarly & priuately reserued to him self, as appeareth by many examples and testimonies of the scripture. Dauid (a) in this case confesseth himselfe to the Lord in these words: When I acknowledged my sinne vnto thee: neither hide I mine iniquity: for I saide I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishments of my sin. And in an other psalme, O Lord remember not the sinnes of my youth (b) nor my rebellions: against thee O Lord (c) haue I sinned. The prophet Daniel in like maner prayeth, and (d) maketh his confession vnto the Lord only, and so Luke teacheth vs (e) by the example of the lost sonne, to go and confesse our selues vnto the Lord: (f) & the Publicane standing a far off would not lift vp his eyes to heauen, but smote his brest saying, O Lord be mercifull vnto me a sinner. And that al pardons for sinne giuen by any man, are abominable in the sight of God; and vnprofitable it may appeare by y whole course of the scripture. For it is said only of Jesus Christ (g) that he is the lamb

a. Psal. 32. 5

b. Psa. 25. 7.

c Ps. 51. 3. 4

d Dan. 9. 4

e. Luke, 15. 1

f. Lu 18. 13.

g. Iohn 16. 2.

of God that taketh away the sins of the world. And the Angel said to Joseph be-
h. Mat. 1. 21 fore he was borne, Thou shalt call (h) his name Jesus, for he shall save his people from their sins. And this is a true say-ing and by all meanes worthie to be re-
i. 1. Tim. 1. 15. ceived, that (i) Christ Jesus came into the world to save sinners. Our God being a
k. Esa. 43. 25. gealous God (k) who will not give his honor to another, hath said by ỹ prophet Elai, I, euen I, am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes: I, e-uen I, am he that comfort you. Where-
l. Psal. 3. 8. fore (l) saving salvation belongeth unto
m. Psa. 32. 1 the Lord, and that man is blessed, to (m) whome the Lord imputeth not iniquity. I conclude, that none can forgive sins but God onely.

Question.

What do you thinke then touching the bishop of Rome e the Popes authoritie?

Answere.

Sir, although he claime his authori-tie from S. Peter the apostle, yet for any thing that I can learne, he cannot be S. Peters successour. And were it that he

had

had bene so, yet thereby he can gaine no thing (as may appeare in the residue of the Apostles (a) had ful and equall authoritie with Peter. For that which is said touching binding and losing, remitting and reteining of sinnes, is saide as well to the residue as to him, as may appeare by the conference and due examination of the places. And S. Peter himselfe in his first Epistle and fift Chapter (b) accounteth himselfe no better then anequall, and fellow minister to all the ministers of the Church. And it is plaine and manifest, that Christ understanding of the strife among his disciples, concerning the question of the supremacy, that he might leave it as a continual direction and rule to his, decideth it thus, that the kinges of the gentiles (c) doe raigne ouer them, and they that beare rule ouer them are called Gratious Lordes: but they shall not be so: but let (saith he) the greatest among you be as the least, and the chiefe as he that serueth: Therefore I am fully persuaded, that the Pope is a deceiuer, and Antichriste, and (d) that man of sinne, and sonne of perdition, which

a. Matt. 28. 19. Ioh. 20. 23.

b. 1. Pet. 5. 1. 2. 3.

c. Luk. 22. 24. 25.

d. 1. Ioh. 1. 7. 2. Thess. 2. 3. 4.

whiche is an aduersarie exalting himselfe against all that is called GOD, or that is worshipped, sitting as God in the temple of God, shewing himselfe that he is God, and that hee is chiefe of
e. Mat. 24. 25. the false Prophets (e) whiche by false signes, and wonders, and reuelations, by the power of Sathan, goeth about to deceiue, were it possible, the verie elect.

Question.

What think you touching purgatorie?

Answere.

Sir, against purgatorie the scripture hath verie manie plaine testimonies, so that it is much to be merueiled at, that so absurd an errour and daungerous heresie should creep into the Church of god:
a. Mat. 25. 25. for what can be spoken more plainely then that which our sauiour Christ hath saide, that the (a) wicked shall goe into euerlasting paine, & the righteous into life euerlasting: so we see, there bee but two sortes of men by our sauiour Christ his iudgment, nor but two places whereto they are appointed after death: there
b. Mat. 7. 13 be but two gates or wayes, a strait gate and a narrow (b) way which leadeth into

to

to life, and a wide gate and a broad way which leadeth vnto destruction: & where the tree doth fall (c) there it shall lie. For God doth both fully and clearely pardon our sinnes (d) and all the punishmentes due vnto them, so that he will neuer (e) remember them any more: he doeth so purge vs and wash vs so cleane, that we are become whiter then snowe, and remoueth our sinnes as farre from vs, as the East is frō the West: so that we see, that al the godly (f) are blessed which die in the Lord: for they rest from their labours and their works follow them: for they dying in faith are washed (g) in the bloud of the Lambe, and purged from all their sins: these hauing (h) finished their course, and kept the faith, doe enioy the crowne of righteousnes, which is layde vp for them that loue his appearing, (i) they desire with S. Paul to bee loosed, knowing that after death they shall bee with Christ, which is best of all: & therefore with S. Steuen (k) they call vppon God & say, Lorde Iesus receiue my spirite, and by and by after their death they are carried by the Angels into (l) Abrahams

c. Eccl. 11. 3

d. Esa. 43. 25

e. Psal. 103. 12.

f. Rev. 14. 13

g. 1. Ioh. 1. 7

h. 2. Tim. 4. 7.

i. Phi. 1. 22.

k. Act. 7. 59.

l. Luk. 16. 22

hams bosome, as Lazarus was, and the thiefe which saide vnto Jesus vppon the crosse, Lord remember me, when thou commest into thy kingdome: to whome
m. Luk. 23. 43. Jesus answered (m) Verily I say to thee, to day shalt thou be with me in Paradise. I conclude therefore by these testimonies & examples of the scripture, that after death men goe either to hell with ỹ vnbeléeuers, and with the vnmercifull ritch glutton: or presently to heauē, with poore Lazarus: and therefore I hold that there is no purgatorie.

Question.

What thinke you of praying for the dead, and singing of Masses, Diriges, & Trentals?

Answere.

Sir, séeing these thinges be grounded vppon purgatorie, which is falsely imagined, forasmuch as there is no suche place: these thinges also be mixed, and vaine imaginatiōs: for séeing there is no
a. Luk. 19. 26. purgatorie, (a) and that from hel there is no redemption, I cannot sée but that it shoulde be a néedles charge for me to be at any cost for trentals, masses, or diriges,

for

for my fathers soule. Dauid did see, that fasting & weeping, neither (b) any thing else would do the child good when it was dead: the redemption of a soule (c) and the ransome is so precious, that a man can by no meanes redeeme his brother, or giue his ransõe to god, ther is no power, work, inuention, knowledg or wisdome that can help in ỹ (d) graue. They that be once shut out (e) of the kingdom with the foolish virgins, shal not be let in whẽ the dore is once shut. And our Sauiour Christ saith, (f) there is no recompence that a mã can make for his soule. Therfore seeing there is no such things mentioned in the scriptures, to be vsed as helpes and remedies for the relief of the soules of men departed, I conclude, that they do wickedly deceiue the world and ignorant simple soules, which to get and increase their riches, haue forged these wicked deuises, to the greate dishonour of God.

b. 2. Sa. 12. 21.
c. Psal. 49. 7.
d. Eccl. 9. 10
e. Mat. 25. 10. 11.
f. Mat. 16. 26. & 13. 14 Mar. 8. 37.

Question.

Tell me now touching prayer, whether we may pray to the virgin Marie, to any apostle, or to any other Saint?

Questi-

Question.

No: for séeing he is accursed that withdraweth his heart from the Lorde by (a) trusting in any but in the Lorde God alone; & that prayer is due to him alone, (b) in whō I doe beléeue, & that the Lord is néere to all that call vpon him, yea (c) all that cal vpon him faithfully, & séeing that he onely is able to helpe and supplie our néedes, and that neither Abraham, Israel, Moses, Samuel, Noah, Daniel, or Job, nor any other is able to helpe & succour vs, and that there is no sauiour but the lord God alone. And séeing I am taught by S. James, that whensoeuer I lacke any thing, I must aske it of God, which (d) giueth to al men liberally, and vpbraideth no man: from whome euery good and perfect gift doth come: & séeing he hath straitly cōmanded vs (e) to aske, séeke, and knock vnto him, & hath comfortably promised that we shall receiue, and find at his hand al things necessary. And further séeing that all the examples of the patriarches, prophets, and saintes of God in the scripture, besides infinite places, and arguments, which be found

a. Iere. 17. 5.
b. Ro. 10. 14.
c. Psal. 145. 18.
d. Iam. 1. 5. 17.
e. Mat. 7. 78.

and

and alleged to this purpose, to teach that prayer is due to God only, as a peculiar seruice, and worship reserued in the first commaundement, and he will not haue his glorie giuen to an other. And (f) Christ hath saide, Thou shalt worship ye Lord thy God, and him onely shalt thou serue (a) And seeing the Apostles in their life time, and the Angel (g) in the reuelation, haue refused to be worshipped, commanding to worship God, therefore I conclude (as before) that I must pray to God alone, and not to Saintes.

f. Mat. 4. 10 11.

g. Act. 10. Reue. 22. 8. 9

Question.

Although you make not your prayers vnto the Saints, do ye not think it were good to vse them as meanes and mediatours to God for you, & so you may the sonet spied of those things you pray for?

Answere.

Seeing that I ought to pray to God onely, as is before proued, it behoueth ye if I meane to obtein, I should make my prayer in his sons name, as he hath also commanded: for it is said of him, this is my (a) welbeloued sonne, in whome I am wel pleased. Christ only is ye (b) doore the

a. Mat. 3. 17 Act. 4. 12. Luk. 3. 22 b. Ioh. 14. 6.

the way, the truth, and the life, no man
c. Ioh. 17. 9. can come to the father, but (e) by him,
and whatsoeuer we shall aske the father
d. Heb. 7. 24. 25. in his name, he will giue (d) it vs, he hath
an euerlasting priesthood, & is able per-
fectly to saue them that come to God by
him, for he euer liueth to make inter-ces-
e. Ioh. 2. 1. 2. sion for them. Saint Iohn saith (e) if any
man sin, we haue an aduocate with the
father, Iesus Christ the iust, and he is the
reconciliation for our sinnes: Therefore
I conclude with S. Paule, that as there
is but one God, so there is and ought to
f. 1. Tim. 2. 5. be (f) but one mediatour betweene God
and man, which is the man Iesus Christ,
and that therefore I ought only to pray
to God in his name.

Question.

What thinke you of prayer & seruice
in the congregation in Latine, or in a
strange vnknowne tongue, which the
people doth not vnderstand?

Answere.

Sir, of them which pray, saying they
know not what, I thinke with S. Paul
g. Mat. 7. 6. in the fourteenth to the (g) Corinthes, v.
v. 8. all such singing & praying in vayn, sound

and

and in voice, as it is without vnderstanding, so it is without fruite also, and because it is without edification, S. Paule had rather fiue woordes were spoken in the church (b) with vnderstanding to instruct the vnlearned, rather then tenne thousande woordes in a strange tongue. Therfore seeing God is not worshipped according to our blinde deuotions & good intentes, I conclude that they (c) worship God in vaine, and after the maner of hypocrites, which worship with their mouthes, and draw neere to him with their lyps, whereas their hearts and their vnderstanding is farre from him. b. 1. Co. 14. 4. c. Mat. 15. 8

Question.

Do ye not thinke that the vse and sight of images is good and necessarie to put vs in minde to serue God?

Answere.

No forsoth: seeing we haue an expresse and plaine commaundement, (a) neither to make any likenes of male or female of thinges in heauen, in earth, or in the seas, what images or similitudes soeuer they be, grauen, moulten, painted, neither yet of what metall or stuffe soeuer they be, al a. Exo. 20. 4 Deut. 4. 16. Ioh. 4. 23. Mat. 15. 9. Deut. 17. 15 Psal 115. 4. 135. 15. Esa 40. 18. Esai. 42. 8. 44. 9

though it be siluer or golde, earth, wood, stone, or other stuffe, and we are commanded not to worship them, nor pray vnto them, nor to serue them, or bowe before them, but that we shall destroy, or rake & plucke them downe, as an abhomination and a thing accursed by the mouth of the Lord, who to reserue his worship pure & spirituall, hath forbidden all such idolatrie being the worke of mens handes, & the maner of the heathen which knowe not God, and that our God is a iealous God, & will not giue his glorie to any other, nor his praise to grauen images. The prophets condemne the foly vanitie, as profitable for nothing, and haue threatened that al that be of this false worship, & haue laide to their hand in this abhominable worke, shalbe confounded, whether it be the smith, carpenter, grauer, ioiner, painter, goldsmith, or any other whatsoeuer is occupied in making or portraying any such figure or similitude. They that see not the miserable vanitie of these thinges, know not God, neither doe they vnderstand, but their eyes are shut vp that they cannot see by the eyes & hearts

Iere. 10. 8.

Abdias 2. 18

iudge-

iudgement of GOD, and their harts hardned that they cannot vnderstand to consider & say with themselues, I haue burnt part of this tree, I haue baked bread vpō the coals of another part, & I haue rosted my flesh with an other part and eaten it, and shall I nowe of the residue make an idol which is an abhomination vnto the Lord? and wil bring his curse vpon me & mine vnto the thirde & fourth generation, should I bow downe to a stocke of a tree? The scripture condemneth them which worship or feare idols, of dotage and folly, and the stocke to be a doctrine of vanitie, and a teacher of lies. Wo to him that saith to ẏ wood, awake, and to a dumbe stone, rise vp and teach me, whereas there is no breath in it. Nowe miserable are they which call them gods, which are the workes of mens hands, & inuented by artificers for gaine and vaine glorie, to shew the workmanship, which call vpon him that is weake for health, & prayeth for life to him that is dead, and asketh help of him that hath no manner of experience or power to help or further him in his affaires, or in his iour-

Esai.40.
Wis.30 10
Wis.14.13
Baru 6,10.

iourney, or other worke and businesse: and yet they stick not to be at the cost to bestow garments vpon these their gods being made of wood, of siluer & golde, yet cannot they preserue them from rust & wormes: one of them is made to holde a scepter in his hand, as if he were a iudge of a countrie, yet can he not reuenge his owne quarell vppon such as offend him: and an other hath a daggar or an axe in his right hand, yet can he not defend him selfe: men light vp candles before them, yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple: the owls, swalowes, and birdes, flee vpon their bodies and vpon their heads, yea, and the cattes also: they can saue no man from death, nor deliuer the weake from the strong, they cannot restore a blinde man to his sight, nor helpe anye man at his neede, they can shew no mercy to the widow, nor do good to the fatherlesse: these gods of wood and stone, golde and siluer, are no better then stones hewen out of the mountaines, and they that worship them, shalbe confounded. Then, seeing

there

there is no agreement betweén the temple of God and idols, and that we are cõmanded to flée all idolatrie, as a worke of the flesh, let vs rest in the obedience & counsell of God, what glorious reasons soeuer may be deuised to the contrarie, and as S. Iohn hath taught vs, let vs euer keepe our selues from images. 2. Cor 6. 16 Gal. 5. 19. 1. Cor. 10. 14 1. Ioh. 5. 21.

Question.

Then belike you thinke it not good to follow the manner & olde custome which your father, your grandfather, & greate grandfather haue vsed many yeares past in the religion and worship of God.

Answere.

Sir, I am not so addicted to the carnal and fleshly kinred of flesh and bloud, (a) that I would rather follow the example of my kinred, then the will and plaine commandement of God, for I must not followe a (b) multitude to doe euill: nor follow the greatest part, for they walke in the (c) broad beaten way that leadeth to destruction. Gods people were specially forbidden (d) the customes that had beene vsed before them: Iesus Christ being the (e) truth, the way, and the life, is my a. Mat. 12. 50. b. Exo. 32. 2. Ezek. 20. 18 c. Mat. 7. 13 d. Le. 18. 30 e. Ioh. 14. 6.

my guide and teacher, and not a multitude of sinfull men, neither old custome nor iniquitie of time. I haue the (f) law and the commandements of God, which I must looke to, without putting to it, or taking from it, I shall be iudged & ought to be ruled by it, and not by old custome: for mens examples, doctrines, cõmandements & traditions (g) without warrant of the word, are a vaine worship, & while men are commonly too (h) carefull to obserue the traditions of men, which haue in them some flattering shewe of godlinesse, they are most readie to reiect the commandements of God, & so building their faith and their religion without the (i) foundatiõ of the word of God, they bewray their owne folly and proue vaine in their owne imaginations: yea, to conclude as Iosua the seruant of God protesteth that though all (k) the people should fall to idolatrie, yet he and his house would serue the Lord: so though all the world should fall from the commandement of God, yet I and euery one of vs particularly stand bound to cleaue vnto him.

f. Deu. 12. 32

g. Mat. 15. 9

h. Iere. 19. 5. Mark 7. 8.

i. Mat. 7. 24. 26.

k. Ios. 24. 15

Question.

Solve sir, I pray you let me heare your opinion in other poyntes, and first as touching Transubstantiation of the breade & wine in the supper of the Lorde: & then, whether the sacrament ought to be ministred in both kinds to the people.

Answere.

Truth it is that many have troubled & busied themselues about this matter of Transubstantiation, thinking and teaching, that after the wordes of the institution or consecration (as they cal it) the Communion breade should be presently changed into the natural body of Christ, and the wine into his blood: but this error and heresie is plainely confuted to the iudgement of euery good christian, by the common confession of our faith contained in the apostles Crede: for if the natural body of Christ be truely and really (a) ascended vp from the earth into heauen, if he in his natural body sit there at the right hand of god the father, & shal continue there, & not depart from thence till the end of the world, when he shall come to iudge the quicke and the dead: if

a Mar. 16. 19. Luc. 24. 16. Act. 1. 9. 10. 10. Act. 3. 21. Ioh. 12. 8.

this be the true (as it is most true) being grounded on the word of god, then al the doctrine of transubstantiation must néedes be convicted of falshood, for we know that Christ is onely to be sought for in heauen. And that the signes & elementes doe remaine entire & perfect in their nature to the cõmunicants, it may appeare plainly by the scriptures, (b) which cal ỹ sacramental bread, bread stil, euen when it is blessed and broken, giuen and taken to eate: & they call the sacramental wine the fruit of the vine: and to this we take to witnesse the iudgement of al our senses. And if you list to search ỹ scriptures, ye shall plainly sée that Christs naturall body which is now glorified and immortall, can be but in one place at once, to witte in heauen, on the (c) right hande of God, and not vpon the earth. And as for these wordes (This is my body) they conteine in them a figuratiue & a borrowed speach much vsed in ỹ scriptures, where it is often found, that the signes are called by the names of those thinges which they signifie. (d) For as circumcision is called the couenant, which was but ỹ signe of

b. Mat. 26. 26 29. 1. Cor. 10. 16 17 and 11. 26 27. Ioh. 6. 63.

c. Mat. 24. 23. 26 11. Marke. 16. 19. Luk. 24. 51. Ioh. 16. 28. Act. 1. 9. 3. 20. 21. 7. 56. Col. 3. 1. Heb. 8. 1. 10. 12.

d. Ge. 17. 10.

of the Lords couenant, and as the lambe is called the passeouer (e) which was but the signe of the Passeouer, and as Christ is called the way, (f) the truth, the life, & the true vine: euen by the same manner and phrase of speach, the bread is called the bodie, because it signifieth the body of Christ, which shuld be deliuered to death for vs. Therefore they that take benefite & comfort to their saluation by this holy sacrament, they receiue ỹ same only spiritually and by faith: For as Christ hath said. He (g) is the bread of life, so he saith that he that beleeueth in me hath euerlasting life, and he that eateth my flesh, & drinketh my blud, dwelleth in me, & I in him: & whosoeuer (h) liueth and beleeueth in me shall neuer dye: and hauing made long discourse, he saith, (i) It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speake vnto you are spirit & life. And S. Paule to the like purpose saith, (k) That we and ỹ fathers do all eate the same spiritual meate, and do all drinke the same spiritual drinke. Therfore as the work of our redemption by Christ is receiued by beleefe, so the fruit-

e. Exo. 12. 11.
f. Ioh. 14. 6. and 15. 1. Rom. 4. 17.
g. Ioh. 6. 48. 48. 56.
h. Ioh. 11. 26.
i. Ioh. 6. 63.
k. 1. Cor. 10. 1. 3. 4.

fruitful receiuing the same in the sacra-
ment, is onely by faith: for Christ dwel-
l. *Eph.* 3. 17 leth (l) in our harts, only by faith. And as
touching the other point: to wit, whether
the cup or wine in the Lords supper, is
as wel to be receiued of the people as the
breade, it is manifest by our Sauiour
m *Mat.* 26. 27. 28. *Mar.* 14 23 *Luk.* 22. 17. Christes owne wordes, (m) Drinke ye all
of it, it is shead for many for the remissi-
on of sinnes: Take this and diuide it a-
mong you: And by S. Paule (n) to the
n. 1. *Co.* 10. 16. 11. 23. 25. 26. Church of the Corinthians.

Question.

There be some that thinke it is as law-
full for ministers to marrie, as for Lay-
men, I pray you let me heare your iudg-
ment.

Answere.

Surely, seeing that the priestes in the
lawe, the Patriarkes, Prophetes, and
apostles & other in the primitiue church,
inioyed and vsed this blessing and liber-
tie, left vnto thē by the lord God, I found
it in it selfe no hinderance to thē in their
callings, I cannot see but it is a dange-
rous (s) & diueliish doctrine, to restraine
s. 1. *Tim.* 4. 2. 3. any sorte of men of that libertie, which

God

God hath given them. And S. Paule in generall words speaketh to all men vniuersally, being desired by the Corinthians, to set down his iudgment touching this matter of marriage: For the auoyding of fornication (saith he) (b) let euery man haue his wife, & euery woman haue her owne husband: Thus he speaketh without any exception of any one sort of men, more then of an other: and in the same example he saith (c) He that cannot abstein, let him marry, for it is better to marry, then to burne in lust, and concupiscence, which by Saint Matthewe is condemned for (d) adulterie. To be short, the Lord allowth the same expressly, in that he setteth down that they ought to make a great & a speciall choyse of their wiues. Both the priest in the (e) law, and the minister in the (f) Gospell, describe & appoynt what manner of women they ought to haue, and therefore pronounce (g) that mariage is honourable among all estates, and the bed undefiled, but whoremongers and adulterers, God will iudge.

b. 1. Cor. 7.

c. 1. Cor. 7.

d. Mat. 5. 28

e. Leu. 21. 13

f. 1. Tim. 3.

g. Heb. 13.

Question.

There be that hold opinion, it were good

good that euery minister coulde preach, what thinke you?

Answere.

1.Tim.3. I thinke nothing more necessarily required by the Lord of a minister, then to preach, to be cõtinually vpon his charge, (a) and feeding the flocke of God, wherof the holy ghoste hath made him ouerseer: for this is the great charge & loue which the (b) great pastour of the sheep, the lord Iesus hath required, not of Peter alone, but of all others of that calling, when he asketh him thrice, (c) Peter, if thou louest me, feed my sheepe: for if it be a necessary and a good policy in worldly husbandrie that a man shoulde be among his cattel, that he may daily see and prouide for the (d) safetie of his flocke, and of his heards, & be at hand readie to help them vpon any needfull occasion, much more is it necessarie in this case, that they that serue in the church of God, shuld neither be blind guides, (e) for if the blind lead the blind, both fall into the pit of destruction: Neither ignorant nor dumbe doggs (f) which for lacke of knowledge, residence, & diligence, cãnot or do not barke, or for idlenesse

a.Act.20.18
1.Pet.4.1.
b.Heb.13.20
c.Ioh.21.15
d.Pro.27.
e.Mat.15.
f.Esdra.5.6.
10.11.

nelle lie and sléepe, & delight in sléeping?
neither such as be like grædie dogges,
which can neuer haue ynough, loking
only after their owne aduantage (g) for
cursed is he that doth the worke of the
Lord negligently: & the Prophets thre-
ten the curse of God against foolish and
negligent Prophets which follow their
owne spirit, & do not make vp the hedge,
and mend the gaps and breaches which
are in the house of Israel: but being flat-
terers, sow pilloes vnder al arme holes,
and sooth the people in their sins, eating
vp the fat, and cloathing themselues with
the wol, but not féeding the sheep, wher-
as they shoulde lift vp their voyces like
trumpets, and cry a lowd, and not spare
but shew the people their (h) transgres-
ous: and therefore as the wicked shal die
for their iniquitie, so their blood also will
the Lorde require at the handes of those
vnfaithfull watchmen, which should be
the Lords remembrancers, to admonish
the people in his name, and from his
mouth. For the (i) Priests lippes should
preserue knowledge, and they shoulde
séeke the lawe at his mouth: for he is the
messen-

g. Ier. 40.10
Eze. 13.3.4
5.18.

h. Eze. 34.2
Esai. 58.1.
Eze. 33.7.8

i. Mal. 2.7.
Zach. 11.

messenger of the Lord of hosts: There
fore the idol shepheard which hath no
k Mat.5.13 tong to preach, as the (k) salt that hath no
lauour, is good for nothing but to be cast
out, and to be troden vnder foote of men:
And those that are vnprofitable seruants
1 Of 4.6. (l) by whom Gods people are destroyed,
Mat.25.30 for lacke of instructing and knowledge,
shall be cast out into vtter darkenesse,
where shall be weeping and gnashing of
teeth: for as for him that knoweth his
m Lu.12.47 masters will, (m) and doth it not, when
he shall giue an account of his stewards
ship, he shall be beaten with many stripes.
And seeing the Lord hath ordeined, that
n Ro.10.14 (n) faith should come by hearing of the
o 1.Cor.9.16 word preached, (o) woe shall be to the mi-
nisters that being called, preach not the
Gospel. And so in like manner, there re-
maineth a fearfull and a heauy account
for such as in this calling seek their own
commodity and ease, and not that which
is Iesus Christs: but taking the wages
of labourers, yet do not the worke in the
Luke.10.2. gaining of the Lordes haruest. For they
Luk.12.46. shall be cut off, & haue their portion with
Dan.12.13. vnbelieuers and hypocrites, to behold the

Lord

Lord shal say, Depart from me, I know you not, euen as cõtrariwise, such as attend vnto learning, and take heed to themselues, and feede the flocke of God committed to their charge, caring for it (p) not by constraint, but willingly, not for filthy lucre, but of a redy minde. GOD hath not only appointed that they should be sufficiently (q) prouided for, & had in great (r) honour and reuerence of all his people, but also hath promised them, that they shall both saue (s) themselues, and them that heare them, they shal enter in as their maisters (t) ioy, and shall shine like light and glorious starres, and when the chiefe sheepeheard shall appeare, they shall receiue an incorruptible crowne of glory.

p. 1. Pet. 5. 2. 3. 4.

q. 1 Co. 9 14
r. 1. Tim. 3. 13. 1. th. 5. 12, 13. Heb. 13 17.
s. 1. Tim. 4. 16.
t. Mat. 7 13 & 25. 21, 23

Question.

Where be places in the countrie, wher the people make great difference, & conscience in their meates, and thinke themselues to be more holy whē they eat fish, then when they eat flesh, how thinke you of them?

Answere.

Touching this (me thinkes) Christe hath

hath giuen a plaine rule in the fifteenth chapter, when he teacheth, that that which goeth into the mouth (a) doth not defile ỳ man, but that which commeth out from the heart, that defileth the man, as euill thoughtes, murthers, adulteries, thefts, falsewitnes, slaunders, these and such like defile the man. And though in the olde lawe, for a time, there was some (b) differences of meates & of beastes, ỳ were for sacrifice: yet nowe we know, & are persuaded, through the Lord Jesus, that (c) nothing is vncleane of it self, but that God hath purified all meats that be to be eaten, & therefore we ought not to accoũt any of them polluted, or vncleane: we may eate whatsoeuer is solde in the shambles, eating with a good conscience, for god hath created meates to the vse of man, to be receiued with giuing of thankes of them, which beleeue and know the truth. For euery creature of god is good, and nothing ought to be refused, if it bee receiued with thankes giuing: for it is sanctified by the word of god and prayer. So there is no kinde of meate, which of it self maketh vs (d) more acceptable to

a Mat.15. 11.

b.Leui.7.22

c. Gen.6.3. Rom.14.14. 1. Act.10. 15. 1.Cor,10.25 2.Tem.4.3. 4.

d.1.Cor.8.9 Col.2.16. Rom.14.17.

God,

God, then an other: and therefore let no man either condemne an other, or iustifie him selfe in respect of meates & drinkes: for the kingdome of God standeth not in them, but in righteousnesse and peace, and ioy of the holy ghost. And as it is necessarie we shoulde take heede that wee make not our belie our god, in giuing our selues to surfeting, gluttonie (e) and delicate diet or drunkennes, and taking thought for the flesh, to fulfill the lusts of it; which be horrible crimes before God: so we must take heed that we think not holines to be in meats: but we ought rather to learne which is the true fast, which is acceptable to God, which consisteth rather in a sober (f) mind in abstaining from euill, as from violence extremities, crueltie, and vsurie, and in learning to do well, in dealing iustly, in ruling the oppressed, the fatherles, and the widow, in feeding the hungrie, in louing the stranger, and in executing al other workes of mercie and compassion, and in subduing all the affections of the flesh and the lustes thereof. For bodily exercise (g) profiteth

e. Phil. 3.19

f. Esai. 1.16 & 58.4.5.6 7. Matt. 6.16. 17.18.

g. Ti. 4.8

nence

nence profiteth litle, but godlines is profitable to all thinges, which hath promises both of the life present, and of the life to come. Let vs therfore be careful, that as he that hath called vs, is holy, so wee may be (h) holy in our conuersation, that we may mortifie sinne in our selues daily, being careful and diligent to ioyne (i) with our faith, vertue, knowledge, temperance, patience, godlinesse, brotherly kindenesse, and loue, & all other vertues: without which our fast is but the fast of (k) hypocrites, & doth stincke, & it is abhominable before God, howe soeuer it seeme to our selues and before men.

h 1. Pet. 1. 15.

i 2. Pet. 2. 5

k Mat. 6 16 Luk. 18. 11. 22.

Question.

Though the sacrifices of the old law be ended, and though Christes sacrifice be a full and perfect satisfaction for our sins, doth there now remaine no other sacrifices in the time of the Gospel?

Answere.

Yes, the scripture calleth the children of God a holy (a) priesthood, to offer vp spiritual sacrifices acceptable to god, by Iesus Christ, by whom we offer ỳ sacrifice of righteousnes, & ỳ sacrifice (b) of faith.

a 1. Pet. 2. 5

b Psal. 4. 5.

wherefore y Lord hath promised, that he will not refuse the sacrifice of a contrite spirit, and of a (c) broken heart. And they also doe sacrifice to God, that offer praise & thanksgiuing, which is the fruit of the lips that confesse his name: & the prayer of the faithfull is as incense, (d) and the lifting vp of their hands, as an euening sacrifice. The Lord refuseth the old ceremoniall sacrifices of the lawe, but he requireth (e) mercie, and knowledg of god, and obedience in their steede. Also to doe good and to distribute, (f) to giue almes, the maintenance of the minister and of the poore are a sweete smelling sauour & a sacrifice acceptable & pleasant to God. And S. Paule in the 12. to the Romanes saith, I beseech you brethren by the mercies of God, that you giue vp your bodies, a liuing sacrifice, holy and acceptable vnto God, which is your (g) reasonable seruing of God.

c. Ps. 51. 17. Psa. 50. 22.

d. He. 13. 15 Psal. 14. 12

e Mat. 15. 15 Osee. 66. 1. Sa. 15. 22.

f. Heb. 13. 16 Phil. 4. 18.

g. Ro. 12. 1.

The ladder to thrifte.

1 TO take thy calling thankefully,
And shunne the path to beggery.
2 To grudge in youth no drudgerie,
To come by knowledge perfectly.
3 To count no trauell slauerie,
That bringes in penny sauerie.
4 To follow profite earnestly,
But meddle with no pelfery.
5 To get by honest practise,
And keepe thy gettinges couertly.
6 To lash not out to lauishly,
For feare of pinching penurie.
7 To get good plotte to occupie,
And store and vse it husbandly.
8 To shew thy landlord courtisy,
And keepe thy couenauntes orderly.
9 To hold that thine is lawfully,
For slaunderers for flatterie.
10 To wed good wife for companie,
And liue in wedlocke honestly.
11 To furnish house with houshouldrie,
And make prouision skilfully.
12 To ioyne to wife good familie,
And none to keepe for brauerie.

13 To

To suffer none liue idlely,
[illegible] feare of idle knauerie.
[illegible] To courage wife in huswiferie.
And vse well doers gently.
15 To kéepe no more but néedefully,
And count excesse vnsauerie.
16 To raise béetimes vp readily,
Both snorting Hob and Margerie.
17 To walke thy pastures vsually,
To spie ill neighbours subtilly.
18 To hate reuengement hastily,
For losing loue and amitie.
19 To liue by neighbour neighbourly,
And shew him no discourtesie.
20 To answere straungers ciuily,
But shew him not thy secresy,
21 To vse no frend deceitefully,
And offer no man vilanie.
22 To learne howe foe to pacifie,
But trust him not too trustily.
23 To kéepe thy touch substantially,
And in thy worde vse constancie.
24 To make thy bondes aduisedly,
And come not bounde through surety.
25 To hate to liue in infamie,
Through craft and liuing naughtilie.

26 To

26 To banish house of blasphemie,
Least crosses crosse vnluckely.
27 To stop mischance through pol
For chancing to vnhappily.
28 To beare thy crosses patiently,
For worldly thinges are slippery.
29 To traine thy childe vp vertuously,
That vertue vice may qualifie.
30 To bridle wilde oates fantasy,
To spend thée nought vnthriftily.
31 To pray to God continually,
To aide thée against thine enimie.
32 To spend the Sabboth holily,
And helpe the poore miserie.
33 To liue in conscience quietly,
And kéepe thy selfe from malady.
34 To ease thy sickness speedily.
Ere helpe be past recouerie.
These be the steppes vnfeinedly,
To climbe to thrift by husbādrie.

These steppes both reach,
and teach thee shall:
To come by thrift,
to shift withall.

FINIS.

1505.c.50
4

¶ A breefe Catechiſme ſo neceſſary and eaſie to be learned euen of the ſimple ſort, that whoſoeuer *can not, or vvill not attaine to* the ſame, is not to be counted a good Chriſtian, much leſſe to be admitted to the Supper of the Lorde.

It ſtandeth of three parts.

1. The firſt ſheweth how miſerable all men are of them ſelues.

2. The ſecond, how happy they are that rightly beléeue in Chriſte.

3. The third, what duetyes they owe vnto God for his great mercy towards them in Chriſt Jeſus.

¶ Imprinted at London by *Hugh Singleton*, dwelling in Creede lane, at the ſigne of the gylden Tunne, and are there to be ſold. 1582.

1 2 3 4 5
BRITISH 1 MUSEUM 2

¶ The Psalter or booke of the Psalmes, wher vnto are added certayne other deuoute praiers take out of the Byble

First Prynted in South warke by Iames Nicolson.

Cum priuiegio ad imprimendum solum.

L M

BRITISH MUSEUM

Beatus vir qui non abiit.

The first Psalme. A

BLessed is ẏ man ẏ goeth not in ẏ * counsel of ẏ vngodli: ẏ abydeth not in ẏ waye of sinners. & sitteth not in ẏ seate of the scornefull. Esa,8. c 29.c Psal.32.b

* But deliteth in the lawe of ẏ lord & exerciseth him selfe in his law bothe daye & nyght, Pron.2.c

‡ Such a man is like a tre planted bi the water side, that bringeth forth his frute in deue season. Iere.17.b B

His laues shall not fal of, and loke what soeuer he doth it shal prospere. Pro.10.c

⁂ As for the vngodly, it is not so with them: but they are like the dust, whyche the winde scattereth awaie from of the grounde. Esay.29. Esa,26.b

Therfore ‡ the vngodly shall not be able to stande in the iudgement, nether synners in the congregaciō of the ryghteouse,

For the Lorde alowethe the waye of the ryghteous, but the waye of the vngodly shall perysche,

Quare fremuerunt gentes,

The,ii, A psalme of Dauid,

W Hy ⁂ do the Heythen rage, why do the people imagyne vayne thynges. A Actu.4.c Psa.70. and.82.c

The kynges of the earthe stande vp, and the rulers are come together, agaynste the Lorde, and againste hys anoynted.

Let vs breake their bondes asunder and cast awaye their yocke from vs:

Prou.1.c. Neuertheles, ℣ he that dwelleth in heauen shall laugh them to scorne: yea euen the Lorde him selfe shall haue them in derision.

Then shal he speake vnto them in hys wrathe, and vexe them in hys sore displeasure.

Yet haue I set my kynge vpon my holy hyll of Sion.

As for me I wyll preach the law, wherof the Lorde hath sayde vnto me:

Actu 13.d. Hebr.1.c. 5.b. * Thou art my sonne, this day haue I begotten the.

B Desire of me, and I shal geue the the Heythen for thyne enherytaunce: yea the vttermoost partes of the worlde for thy possession.

Apoca.2.d and.9.c. *esa.30.c ℣ Thou shalt rule them with a rod of yron, and breake them in peces * like an earthen vessell,

Be wyse nowe therfore (o ye kinges) be warned ye that are iudges of ỹ earth.

Serue the Lorde with feare, and reioyce before him with reuerence.

Kysse

Kysse the sonne, lest the Lord be angrye. and so ye perysshe frome the right waye.

For his wrathe shall be kyndled shortely: Jere.17.b.

✻ Blessed are all they that put their trust in him.

Domine quid multiplicati sunt

The.iii.A.Psalme of Dauid.

A

Why are they so manye (O lorde) that trouble me a grete multitude are they, that ryse against me

Yee many one there be that say of my soule: there is no helpe for hym in God. *Sela.

But thou (o Lorde) arte my defender, my worshyppe, and the lyfter vp of my heade.

I cal vpō the lord with my voice, & he hereth me out of his holy hyl. Sela,

I laide me downe, & slept, but I rose vp againe, for the Lorde susteyned me.

I am not afrayed for thousandes of people, that cōpasse me rounde aboute.

Vp lorde, and helpe me o my God: for thou smytest al myne enemyes vpō the cheke bones, and breakeste the tethe of the vngodly.

Saluacion commeth of the lorde, therefore let thy blessyng be vpon thy people.

Sela is. as muche to saye as alwaye, continually, for euer forsoth, verely, a lyftynge vp of the voyce, or to make a pause, and earnestly to consyder and. to ponder, the sentēce

Cum inuocarem exaudiuit.

1 The .iiii. A Psalme of Dauid

HEar me whan I cal, o god of mi righteousnesse, thou þ conforteſt me in my trouble: haue mercye vpon me and herken vnto my prayer.

O ye sonnes of men, howe longe wil ye blaspheme myne honoure: why haue ye suche pleasure in vanyte, and seke after lies. Sela.

Knowe this, that the Lorde dealeth maruaylously wyth hys saynte: and whan I call vpon the Lorde, he heareth me.

B * Be angrye, but synne not: comune Ephes.4.c wyth youre owne hartes vpon youre beddes, and remembre youre selues. Sela.

Offer the sacrifice of righteousnesse, and put youre truste in the Lorde

There be many that saye, who wyl do vs any good: wher as thou (o Lord) haste shewed vs the lyghte of thy countenaunce.

Thou reioycest myne harte, thoughe theyr encrease be greate bothe in corne and wyne.

Therfore wyll I laye me downe in peace, and take my reste: for thou Lorde onelye setteſt me in a sure dwellynge.

Verba mea auribus percipe.

The

The.v. A Pſalme of Dauid.

HEare my wordes (o Lorde,) conſi dre mi callynge. A

O marke the voyce of my peti-cion, my kinge, and my God, for vnto ỹ wyll I make my prayer.

Heare my voyce by tymes (o Lorde) for early in the mornynge wyll I get me vnto the, yea and that wythe dy-ligence,

Sap.14.b Prou.3.b

✻ For thou art not the God that hathe pleaſure in wyckedneſſe, there maye no vngodly perſonne dwell wyth the.

Suche as be cruell maye not ſtande in thy ſyghte, thou arte an enemye vn-to all wycked doers.

Thou deſtroyeſt the lyers, the Lorde abhorreth the bloude thurſtye and de-ceatfull.

* But as for me, I wyll come into thy houſe, cuẽ vpõ the multitude of thy mercy: and in thy feare wyll I worſhip towarde thy holy temple. Pſa.137.a

Leade me (o Lorde) in thi ryghteouſ neſſe, becauſe of myne enemyes, & make thy waye playne before me.

For there is no faythefulneſſe in theyr mouthes: they dyſſemble in theyr hartes: theyr throte is an opẽ ſepulcre: wyth theyr tunges they deceaue. B

Punysche them (o God) that they maye perysche in theyr owne ymaginacti ons: cast them out, because of the multytude of theyr vngodlynesse, for they rebell agaynst the.

Agayne, let all them that put their trust in the, reioyce: yea let them euer be geuyng of thankes because thou defendeste them: that they which loue thi name, maye be ioyfull in the.

For thou lorde geuest thy blessinge vnto the ryghteous: and wyth thy fauourable kyndnesse thou defendest him as wyth a shylde,

Domine ne in furore tuo arguas me,

A The, vi. a Psalme of Dauid.

Jere.10. b 30.b. Psal.37.a

O Lorde * rebuke me not in thin anger: Oh chasten me not in thy heuy displeasure.

Haue mercy vpon me (o lorde, (for I am weake: o lorde heale me, for all mi bones are vexed.

My soule is also in greate trouble but lorde howe longe?

Turne the (O lorde) and deliuer my soule: Oh saue me, for thy mercyes sake.

Psa.115.c Esa.38.b. * For in death no man remembreth the: Oh who wyll geue the thankes in the hell?

I am werye of groninge: Euerye nyght

nyghte washe I my bedde, and water my couche wyth my teares. B

My countenaunce is chaunged for very inwarde greefe, I consume away I haue so many enemies.

* Awaye from me all ye wicked doers for the Lorde hath herd the voice of my weppynge. Math. 7 b. 15. d. Luce. 13. c.

The Lorde hath herde mine humble peticion, the Lord hath receaued my prayer

All mine enemies shall be confounded and sore vexed: they shalbe turned backe and putte to shame, and that right soone.

Domine deus meus in.

The. vii. A Psalme of Dauid. A

O Lorde my God, in the do I trust. 2. Reg. 19. 24. 26.
* saue me from all them that persecute me and deliuer me,

Lest he catche vp my soule like a lion, and teare it a peces, whyle there is none to helpe.

O lorde my God, if I haue done any such thynge: yf there be any vnrighteousnesse in my handes.

yf I haue rewarded euel vnto them that dealte frendlye with me, or hurte them that without any cause are mine enemies.

Then let mine enemie persecute my soule and take me: ye let him treade my

lyfte downe in the earthe. and laye myne honoure in the dust. Sela.

Stande vp (O Lorde) in thy wrathe, lyfte vp thy selfe ouer the furious indignacion of myne enemies: aryse vp (for
Deu.32.c. me) in the vengaunce. ✲ that thou hast promised.

B That the congregacion of the people mai come about the, for theyr sakes therfore lyfte vp thi selfe agayne.

The Lorde is iudge ouer the people: auenge me then (o Lord) accordinge to mi righteousnesse and innocency.

Oh let the wickednesse of the vngodly come to an ende: but mayntayne the iust thou ryghteous God, that triest ỹ very hartes and the reynes:

My helpe commeth of God, which preserueth them that are true of harte
Deu.10.d * God is a ryghteous iudge, and God is euer threateninge.

Yf men wyll not turne, he hathe whet hys swerde: he hath bent his bowe and made it ready.

He hath prepared hym the weapens of death, and ordeyned hys arowes to de
Iob.16.d. stroye.
Esa.59.a ✲ Beholde he trauayleth with myschefe he hath conceaued vnhappynesse, and
Eccl.27.c brought forth a lye.
Hest.7.b. ✲ He hathe grauen and dygged vp a

pyte

pyt. but he shall fall him selfe into ẏ pit that he hath made. Psa.1.9b

* For hys vnhappynesse shall come vpon his owne head, and his wickednes shall fall vpon his owne pathe.

As for me, I wyll geue thankes vnto the Lorde, for hys ryghteousnes sake, & wyll prayse the name of ẏ Lorde ẏ moste hyest.

Domine deus noster.

The. viii A Psalme of Dauid. A

O Lord oure gouernour: how wonderful is thy name in all ẏ worlde: how excellent is thy glori aboue the heauens,

* Out of the mouth of the very babes & sucklynges thou haste ordeyned praise because of thyne enemies, that ẏ mighteste destroye the euemye and the aunger. Mat.21.b

For I consyder the heauens, euen the workes of thy fyngers: the Moone, & ẏ starres which thou haste made. B

* Oh what is man, that thou arte so myndfull of him. eyther the sonn of mā that thou vysitest him. Psa.143a Hebr.2 b

* After thou haddest for a season made him lower thē ẏ angels thou crownedest him wyth honoure and glorye. Phili.2.a Gene.1.d.

* Thou haste set him aboue the workes

kes of thi handes thou hast put all thin
Ephes.1c ges in subiection vnder his fete,

All shepe and oxen yea and the beastes of the felde.

The foules of the ayre, the fishes of the see, and what so walketh thorow the wayes of the see.

O LORDE oure gouernoure, howe wounderfull is thy name in all the worlde.

Confitebor tibi domine in.

A The ir, A Psalme of Dauid.

Psalmo.a and.137.a I Wyll geue thankes vnto the (o LORDE) wyth my whole hart I wyll speake of all thy maruailous workes,

I wyll be glad, and reioyce in the: yea mi songe will I make of thi name, o thou mooste highest.

Because thou hast driuen mine enemies backe, they ware discōnfyted. and perished at thi presence,

For thou haste maynteined my right and mi cause: thou sittest in the Trome that arte the true iudge,

Thou rebukeste the Heithen, and destroiest ẏ vngodli, thou puttest out their name for euer and euer.

The enemies swardes are come to an ende, thou haste ouerthrowen theyr cyties, their memorial is perished with them

them.

But the Lorde endureth for euer, B
he hathe prepared hys seate vnto iudge
ment.

He gouerneth the world with righ
teousnes, and ministreth true iudgmēt
vnto the people.

The Lorde is a defence for ỹ poore, Esa.33. a
⁂ a defence in the tyme of trouble.

Therfore they that know thy name,
put their trust in the: ⁂ for thou (lorde)
neuer failest them, that seke the. Deu.4. e.

O prayse the lorde, ⁂ which dwel= 1
lethe in Sion, shewe the people of his
doynges. Psal
75. d.

And why: he maketh inquysiciō
for their bloud and remembreth them:
⁂ he forgetteth not the cōplainte of the
poore.

Haue mercy vpon me (o lorde, con= Psal. 1.6
syder the trouble that I am in amonge
myne enemyes, thou that lyftest me vp
from the gates of death.

That I maye shewe all thy prai= C
ses within the portes of the doughter
Syon, and reioyce in the sauing healthe

As for the Heythen, they are sūcke
down in ỹ pytte that they made: in the
same nette, whiche they spredde out pri
uely, is their owne foote taken.

Thus the LORDE is knowen

to

to execute true iudgemente, whan the vngodlye is trapped in the workes of his owne handes. Sela.

The wycked muste be turned vnto hell, and the heythen that forget God.

But the poore shall not alwaye be out of remembraunce: the pacyent abidinge of suche as be in trouble, shall not perishe for euer.

Up Lorde, let not man haue ꝑ vpperhaude, let the Heythē be condemned before the.

O Lorde, set a scolemaster ouer them that the Heythen maye know them selues to be but men. Sela.

Ut quid domine recessisti alonge.

S Here ꝑ Hebrues begynne. x. Psalme.

WHy arte thou gone so farre of O Lorde: wylte thou hyde thy self in tyme of trouble:

Whyle ꝑ vngodlye hath the ouerhaud the poore must suffer persecucion.

O that they were taken in the imaginacions which they go aboute.

For the vngodlye make the boaste of hys owne hartes desyre, the couetous blessed him selfe, and blaspheme the Lorde.

The vngodlye is proude, & full of indignacīō, that he careth not nother is God before hys eyes.

Dy

Hys wayes are alwaye fylthy, thy iudgmentes are farre out of his sighte, he defyeth al his enemyes.

For he sayeth in his harte: Tush I shall neuer be caste downe, there shall no harme happen vnto me.

His mouth is ful of cursinge, froude and deceate: vnder his tung is trauaile and sorow. E

He sytteth lurkyng in the gardens, that he may pryuely murther the innocent, hys eyes are set vpon the poore. Prou.1 a

He lyeth waytynge secretlye, as it were a lion in is denne.

He lurketh that he may rauysh the poore, yea to rauyshe the poore whan he hath gotten him into his net.

Then smyteth he, then oppresseth he. and casteth downe the poore wyth hys auctoryte.

For he sayth in hys harte: tushe God hath forgotten, he hath turned awaye his face, so that he wyl neuer se it

Aryse o Lorde God, lyft vp thine hād F and forget not the poore.

Wherfore shulde the wicked blaspheme God. & saye in his harte: Tushe, he careth not for it.

This thou seiste, for thou considrest the miseri and sorowe.

The poore geueth himselfe ouer into

thy

thy hand, & committeth him vnto the for thou arte the helper of the frēdlesse

Breake thou the arme of the vngodly and malicious, sarche out the wyckednesse whiche he hathe done, that he maye perysshe.

The Lorde is Ringe for euer, ye hey then shal perysshe out of his lande.

Lorde, thou heareste the desyreous longyng of the poore: theyr hart is sur that thyne eare herkeneth therto.

Helpe the fatherlesse and poore vnto theyr ryghte, ẏ the vngodly be no more exalted vpon earth.

In domino confido quomodo.

A The .x. A Psalme of Dauid.

I N the Lorde put I my truste: howe wil ye then saie to mi soule ẏ
Pro. 26.c. she should flie as a bird vpō thy hyll?

⁂ For lo, the vngodlye haue bente theyr bowe, and made redy theyr arowes in the quiuer, that they maye priuely shoute at them which are true of harte.

The verye foundacion haue they cast downe, what can the ryghteous thē do wythall.

Aba.2.c. ⁂ But the Lorde is in hys holytem
Pria. ple the Lordes ⁂ seate is in heauen.
60.a Hecousidereth it wyth his eies, his eye

cey lyddes beholde the chyldren of mẽ.

The Lorde seyth boty the ryghteous, & vngodlye, but who so delyteth in wickednes, him his soul abhorreth

Upon the vngodly he shall rayne snares, fyre, brymstone, stormes and tempest: thys rewarde shal they haue to dryncke,

For the Lorde is ryghteous and he loueth ryghtousnesse, his countenaunce beholdeth the thyng that is iuste

Saluum me fac deus.

The xi Psalme of Dauyd.

O Lorde helpe. for there is not one sayntе more: verye fewe faythfull are there among the chyldren of men.

Euery man telleth lyes to his neyghboure, they do but flatter wyth theyr lyppes and dissemble in theyr harte.

O that the Lord woulde rote out all deceatfull lyppes, and the tonge that speaketh proude thynges,

Whiche saye: Our tonge shuld preuaile: we are they þ oughte to spacke who is Lorde ouer vs.

Now for the troubles sake of the oppressed, and because of the complaint of the poore, I wyll vp (sayth the Lord) I wyll helpe them, and set them at reste:

The wordes of the Lorde are pure wordes: euen as the syluer, whiche frō earth is ⁂ tryed and puryfied, seuen times in the fyre.

Psa.118.e

Kepe them therfore (o Lorde) and preserue vs frō this generacio for euer.

And why? whan vanite and ydelnes getteth the ouerhande among the chil-dre of mē, all are full of the vngodly.

Usquequo domine obliuiscēris.

The .xii. A Psalme of Dauid

¶ HOwe longe wylte thou forget me O Lorde for euer: howe longe wilt thou hyde thy face fro me.

Oh how longe shall I seke counsel in my soule: how longe shal I be so ver ed in my harte: howe longe shall myne enemye triumphe ouer me.

Consider, and heare me, o Lorde my God: lyghten myne eyes, that I slepe not in death.

Lest myne enemy saye: I haue preuay-led a gaing him. for yf I be cast downe they that trouble me wyll reioyce at it

But my trust is in thy mercy, & my hert is ioyfull in thy saluacion. I wyll synge of the Lorde, that dealeth so lo-uyngly with me. (Yea I wyll prayse the name of the Lorde the most hyest.)

Dixit insipiens in corde suo.

The .xiii. A Psalme of Dauid

The

The folyshe bodyes saye in their hartes * Tushe ther is no God They are corrupte. and become abhominable in theyr doynges, ther is not one that doth good. Psal: 52. a

* The Lorde loked down frō heuen vpon the chyldrē of men, to se yf there were any that wolde vnderstande and seke after God. Gene. 11. b and. 18. c.

But they are al gone out of the way they are altogether become vnprofitable * ther is none that dothe good: no not one. Rom. 3. b

* Theyr throt is an open sepulchre w̄ theyr tonges they haue deceaued, the poyson of Aspes is vnder theyr lyppes, * Theyr mouth is ful of cursyng and byttetnes, theyr fete are swyft to shede bloude. These. iii. verses are not in the Hebrue

* Destruction and wretchednes are in theyr wayes, and the waye of peace haue they not knowne: ther is no fear of God before theyr eyes.

How can they haue vnderstanding that worke myschefe, eatynge vp my people, as it were breade, and call not vpon the Lorde.

Therfore shall they be broughte in great feare, for god standeth by the generacyon of the tyghteous.

As for you, ye haue made a mocke at

the counsell of the poore, because he putteth hys trust in the Lorde.

Esa.59.a Rom.11.d *Oh that the saluacion were gyuē vnto Israell out of Syon: O that the Lorde woulde delyuer hys people oute of captiuyte: Then shuld be right glad. ioyce, and Israel shuld be ryght glad

Esa.33.b. Psa.23.a. Mat.16. Domine quis habitabit in tabernaculo.

The.xiiii.A.Psalme of Dauid.

LOrde * who shall dwell in thy tabernacle: who shall reste vpon thy holy hyll:

Joh.1.b. Euē he that leadeth an vncorrupte lyfe that doth the thynge whyche is ryghte and that speakethe the truthe from his harte.

He that vseth no desceyte in hys tōge: he that doth no euell to his neghboure & slaūdreth not his neighbours.

He that setteth not by the vngodly, but makethe muche of them that feare the Lorde: he that sweareth vnto hys neyghboure, & dispoynteth hym not.

Eze.18.a.c *He that geueth not his money vpō vsury, and takethe no rewarde agaynst the innocent.

Who so dothe these thynges, shall neuer be remoued.

Conserua me domine.

quoniam speraui.

The.xv.A.Psalme of Dauid.

Dre

PReserue me (o God:) for in ỹ
do I truste.

I haue sayde vnto ỹ Lorde thou art my God, my goodes are nothynge vnto the.

All my delyte is vpon the sayntes that ar, in the earth, and vpon such like

But thei that runne after another shall haue greate trouble.

Theyr drynkofferynges of bloude wyll not I offre, nother make mencion of theyr name in my mouth.

¶ The Lorde hym selfe is my good and my porcyon, thou mayntaynest myne enherytaunce. Tren, 3. e.

The lot is fallen to me in fayre ground, yea I haue a goodly heretage I wyll thanke the Lorde for geuynge me warnyng: myreines also haue chastened me in the nyght season.

* Afore hande sawe I God alwayes before me, for he is on my ryghthande that I shulde not be moued. Actū. 2.

Therfore did my hart reioyce, & my tonge was glad, my flesh also shal rest in hope.

⁂ For why? thou shalt not leaue my sonle in hell, nother shalte thou suffre thy saynte to se corruption. Actum. 2. and. 13.

Thou haste shewed me the wayes of lyfe: thou shalte make me full of

ioyce wyth thy countenaunce. At thy ryghthande ther is pleasure and ioye for euermore.

Exaudi do mine iustitiam meã.

The.xvi.A.Psame of Dauid.

Psal.15,a H Eare the righte O Lorde. ✻ cõsydre my complaynte: herken vnto my prayer, that goeth not out of a fayned mouth.

Let my sentence come forthe from thy presene, and loke vpon the thyng that is equall.

Prou.17 a ¶ Thou hast proued & visited myne hart in ẏ nyght season: thou hast tryed me in the fyre, and hast found no wyckesnesse in me: for I vtterly purposed that my mouth shall not offende.

Because of the wordes of thy lyppes, I haue kept me from ẏ workes of men, in the way of the murtherer.

Oh fordre thoumy goynges in thy pathes, ẏ my footesteppes slyppe not,

For vnto ẏ I crye, hear my o God: enclyne thyne eares to me, and herken vnto my wordes.

Shewe thy maruaylous, louynge kyndesse, thou that sauest thẽ whych
B put theyr trust in the frõ such as resyst thy ryghthand.

zacha.2.b. ¶ Kepe me as the apple of an eye, de
‡mat.23.e fende me vnder the shadowe of thy wynges,

wynges,
From the vngodly that trouble me, fro mynenemyes whych compasse my soule rounde aboute,
Whych manteyne theyr own welthynes wyth oppression, & theyr mouth speaketh proude thynges,
They lye waytynge in oure way on euery syde, turnyng theyr eyes downe to the grounde,
Lyke as a lyon that is gredy of hys pray, and as it wer a lyons whelpe lurkynge in hys denne.
Up Lorde, dyspoynt hym and cast hym downe: delyuer my soule * wyth thy swearde from the vngodly. Ephe.6.b
From the men of thy hand (o Lorde) from the men of the worlde, whyche haue theyr porcion thys lyfe: whose bellyes thou fyllest wyth thy treasure,
They haue chyldren at theyr desyre and leaue the reste of theyr substaunce for theyr babes,
But as for me I wyll beholde thy presence in thy ryghteousnesse: & whã they glory appereth, I shal be satisfied

Diligam te domine fortitudo

The.xviii.A.Psalme of Dauid whan he was delyuered from the hande of Saul.

I Wyll loue the (o LORDE) my ſtrenght.

The Lord is my ſuccour, my refuge, my Sauecour, my god, my helper, in whom I truſte my buckler, the horne of my ſaluacion, and my defence

2.Kr22,8 * I wyll prayſe the Lorde, and cal vpon him, ſo ſhal I be ſafe from myne

Pſ,114.a enemyes.

* The ſorowes of death compaſſed me, and the brokes of vngodlynes mad me aftrayde,

The paynes of hel came aboute me, & ſnares of death toke holde vpon me.

Yet in my trouble I called vpon the Lorde, and complayned vnto my God.

So he herde my voyce out of his holy temple, and my complaynte came be

Mat,27.c fore hym, yea euen into his eares,

* Then the earth trembled. and quaked the very foundacions of ỹ hilles ſhoke and were remoued, becauſe he was wrothe,

There wente a ſmoke out of hys noſtrels, and a conſumynge fyre oute of his mouth, ſo that coales were kynded at it,

He bowed the heauens & cam downe, and it was darke vnder hys fete.

He rode vpon the Cheubins, and dyd flye: he cam flyeng with the wynges

ges of the wynde,

He made derkneſſe hys pauylyon round aboute him, wyth darke water and thycke cloudes to couer hym

At the bryghtneſſe of hys preſence the cloudes remeued, with hayleſtones and coales of fyre,

The Lord alſo thondred out of the heauen & the heyght gaue his thondre wyth hayle ſtones and coales of fyre,

He ſet out hys arowes and ſcattred them he caſt fore lyghtenynges, and deſtroyed them,

The ſprynges of waters were ſene and the fundacions of the round worlde were diſcouered at chydinge(o Lorde(at the blaſting and breth of thy diſpleaſure,

He ſent downe from the heieh to fetch me and take me out of greate waters.

He dlyuered me fro my ſtronge enemyes, and fro my foes, whych were to myghtye for me,

They preuented me in ỹ time of my trouble, but the Lord was my defedce

He broughte me forth alſo into liberte: and delyuered me, becauſe he had a fauoure vnto me,

The Lorde ſhall rewarde me after my ryghteous dealynge, and accordyng to the clenneſſe of my handes ſhal

he recompence me.

For I haue kepte the wayes of the Lorde, and haue not behaued my selfe wyckedly agaynst my God,

I haue on eye vnto all hys lawes, & cast not out hys cõmandemẽtes fro me

Uncorrupte wyl I be before hym, & wyll shewe myne owne wyckednesse,

Therfore shal the Lorde reward me after my ryghteous dealynge, and, accordynge vnto the clennesse of my handes in hys eye syght,

2 reg. 22.d

Wyth the holy thou shalt be holy & wyth the innocent thou shalte be innocent,

Wyth the clene thou shalt be clene and wyth the frowarde thou shalte be frowarde,

For thou shalt saue the poore oppressed :: and bryngest downe the hie lokes of the proude,

Prou 6.d

Thou lyghtest my candel, o Lorde my god: thou makest my darkenesse to be lyght,

For in the I can discõfite an hoost of men: yea in my god I can leape ouer the wal,

The waye of god is a perfecte way the wordes of the Lorde are tryed in the fyre: he is a shylde of, defence for al them that truste in hym.

Psal 18b, 13.e,

For

❧ For who is God but the Lord: Or who hath any strength,but oure God Deut.4.c D

*It is God ỳ hath girded me with strength & made my way vncorrupte

He hath made my fete lyke herts fete, and set me vpon hyghe, Abac.3.c.

*He teacheth myne handes to fyght and maketh myne armes to breake cuē a bow of stele. Psa.143a

Thou hast geuen me the defence of thy saluaciō:thy ryghthād vpholdeth me,and thy louynge correctiō maketh me greate.

Thou hast made rowme ynoughe vnder me to go, that my fotsteppes shuld not slyde.

I wyl folow vpon myne enemyes and take thē: I wyl not turne, tyl they be discomfyted.

I wyll smytte them,that they shall not be able to standē,but fall vnder my fete.

Thou hast gyrued my wyth strēgth vnto the battayll, thou haste throwen them all downe vnder me, that rose vp agaynst me,

Thou haste made myne enemyes to turne theyr backes vpon me,thou haste destroyed them that hated me. Prou.2.c

❧ They cryed,but ther was none to helpe them: yea euen vnto the Lorde=

de

de, but he harde them not,

I wyll beate them as small as the dust before the wynd, I wyll cast them out as the claye in the stretes.

Thou shalte delyuer me from the stryuynges of the people, thou shalte make me the head of the Heythen.

A people whom I haue not knowne shall serue me.

As soone as they heare of me, they shal obey me, but the straunge chyldren dyssemble wyth me.

The straunge chyldren are waxen old, & go haltyng out of theyr pathes.

The Lorde lyueth: and blessed be my helper, praysed be ỳ God of my saluacion.

Euen the God whych seyeth that I be auenged, and subdueth the people vnto me.

It is he that delyuereth me fro my cruell enemyes: thou shalte lyfte me vp from them that ryse vp agaynst me thou shalt ryd me from ỳ wycked man.

Rom.15. * For this cause I wyll geue thankes vnto the (O Lorde) amonge the Gentyls, and synge prayses vnto thy

2.reg.22.g name.

⁂ Greate prosperyte geueth he vnto his kynge, & sheweth louyng kyndnesse vnto Dauid his anoynted, ye and

vnto

vnto his sede for euermore.

Cely enarrant gloriam Dei.

The.xviii. A Psalme of dauid.

THe * veri heauens declare ye glorye of God, & the very fyrmamente sheweth hys handy worke. Rom.1.c

One day telleh anoher, and one nyght certefyeth another.

Ther is nother spech nor language but theyr voyces are herd among them

* Theyr sounde is gone out into al landes, & theyr wordes into the endes of the worlde. Rome.10c

In them hath he set a taberuacle for the Sonne, which commeth forth as a bryde grome out of hys chambre, and reioysethe as a gyaunte to runne hys course,

It goeth forth from the one ende of the heauen, and runneth aboute vnto the same ende agayn, & ther may nomā hyd hymselfe from the heate therof.

The lawe of the Lorde is a perfecte lawe, it quickeneth the soule. Deut.4 a

The testimony of the Lord is true, & * geueth wysdome eueu vnto babes. Psal.17.c

The statutes of the Lorde are right, & reioice the: hart: * the cōmaundemente of the Lorde is pure, and geueth lyght vnto the eyes. and.118.c Psa.118.

The

The feare of the Lorde is cleane, and endureth for euer, the iudgmentes of the Lorde are true and ryghteous al to gether.

Prou.8.a * More pleasannt are they then golde, yee thē much fyne golde: swetter than hony, and the hony combe.

Psa.118.a Thyse thy seruaunt kepeth, * & for kepyng of them ther is great rewarde.

Who can tell how oft he offendeth Oh clāse thou me frō my secret fautes

Kepe thy seruaūt also from prūpte ous synnes, lest they get the dominion ouer me: so shall I be vndefyled and innocent from the great offence.

Yee the wordes of my mouth and the meditacion of my hart shall pe acceptable vnto the O Lorde my helper, and my redemer.

Exaudiat te dompnus in Die,

The. xix. A Psalme of Dauyd

A THe Lorde here the in the tyme of trouble, the name of the god of Iacob defende the.

Sende the helpe from the Santuary, and strength the out of Syon.

Remembre all thy offeryuges. and accepe thy burnt sacrifice. Sela.

Graunt the thy hartes desyre: and fulfyll all thy mynde,

We wyll reioyce in thy healthy and tryumphe

tryumphe in the name of the Lorde our God: the Lorde perfourme all thy peti-cions.

Now know I that the Lorde helpeth his anoynted, and wyll heare him from his holy heauen: myghtye is the helpe of his ryghthande.

Some put theyr trust in charettes, & some in horses: but we wyll remembre the name of the Lorde our God. B

They are brought downe & fallen, but we are risen and stande vpryght.

Saue (Lorde) and helpe vs (o kinge) whan we call vpon the.

Domine in virtute tua letabitur rex.

The.xx. Psalme of Dauid.

LOrde, howe ioyfull is the kynge in thy strength: O how exceading glad is he in thy saluacion. A

Thou hast geuē hym hys hartes desire, and hast not put hym from the request of his lyppes. Sela.

For thou hast preuented hym wyth lyberall blessynges, & set a crowen of gold vpon his heed, Re.12.c.

He asked lyfe of the, and thou gauest hym a longe lyfe: euen for euer, & euer

His honour is great in thy saluacyon glory and great worshype shalt thou laye vpon hym.

For thou shalte geue hym, euerla

syng

stynge felisite & make hym glad with the ioye of thy countenaunte.

And why: because the kynge put teth hys trust in the Lorde, and in the mercy of the moost hyghest shal he not myscary,

Let al thyne enemyes fele thy hande let thy ryght hande fynde out al them that hate the

Thou shalt make them lyke afyre euen in tyme of thy wrathe: the Lorde shal destroy thē in his dispeasure, and the fyre shall consume them.

Theyr frute shalte thou roote oute of the earth, and theyr sede from amōg the children of men.

For they entended myschefe against the, & imagined suche deuises, as they were not able to perfourme.

Therefore shalte thou put them to flyght, & with thy strynges thou shalte make ready thyne arowes agaynst the faces of them.

Be thou exalted (Lorde) in thyne owne strength, so wyll we synge and prayse thy power.

Deus deus meus respice.

mat. 27. The. xxi: a Psalme of Dauid.

Mai 15. d MY GOD, my GOD: why hast thou forsaken me, the wordes of my complaynte are farre

fro my health

O my God, I cry in the day tyme but thou hearest not: and in the nyght season also I take no reste

Yet dwellest thou in the, Sanctuary o thou worshyppe of Israll.

Our fathers hoped in the they trusted in the, & thou didest delyuer them.

They called vpon the, and were delyuered: they put theyr trust in the, & were not confounded.

But as for me. I am a worme, and no man: a very scorne of men: and the outcaste of the people.

All they that se me, laugh me to scorn: they shoute out theyr lippes and shake theyr heades, pſa.108.D

He trusted in god, let hym delyuer hym: let him helpe hym. yf he wyl haue hym. Mat.27c

But thou arte he that toke me out of my mothers wombe: thou wast my hope, whan I hanged yet vpon my mothers brestes. B pſa.70.a

I haue bene left vnto the euer sence I was borne, thou arte my god, euen fro my mothers wombe.

O go not fro me thē, for trouble is hard at hād, & ther is none to helpe me

Great bulles are come aboute me, fat oxen close me in on euery syde,

They gape vpon me wyth theyr mouthes, as it were a rampyng androaring lyon.

Josu.7.a. 2.Re.14.b ✻ I am poured oute lyke water, all my bones are out of ioynte: my hearte in the myddest of my body, is euen lyke meltynge waxe.

My strength is dryed vp lyke a pot shard, my tonge cleueth to my gommes and thou hast brouhgt me into ẏ duste of death.

For dogges are come about me the counsell of the wicked hath layed sege agaynst me.

They pearced my handes and my fete I myght haue tolde all my bones: as for them, they stode staryngе and lokynge vpon me.

Mat.27.e Joho.16.e * They haue parted my garmentes amonge them, and cast lottes vpon my vesture.

But be not thou farre fro me, o Lorde: thou arte my socoure, hayste the to helpe me.

Delyuer my soule from the sword, my dearlyng frō the power of ẏ dogge.

Saue me from the lyons mouthe, & heare me frome amonge the hornes of the vnicornes.

Psa.34.b Hebru.2.c * So wyl I declare thy name vnto my brethren, in the myddest of the congre-

gregacion styl I prayse the.

O prayse ꝑ Lorde ye that feare hym: Magnyfye hym all ye sede of Jacob, & let all the sede of Israll feare hym

⁂ For he hath not dispised, nor abhorred the miserable estat of the poore: he hath not hyd hys face fro me, but whan I call vnto hym he harde me. Psal. 9. b

I wyll prayse the in the great congregacion, & perfourme my vowes in syght of all them that feare the.

* The poore shall eat, & be satisfied they that seke after ꝑ Lord shall praise him: you hart shall lyue for euer. Psa. 131. b

All the endes of the worlde shal remembre then selues, & be turned vnto ꝑ Lorde, and all the generacyons of the Heythen shall worshyp before hym. D

For the kyngdome is the Lordes, and he shall be the gouernoure of the Heythen.

All such as be fat vpon earth, shal eat also, and worshyp: Al they that lye in the dust, and lyue so hardly, shall fal downe before him.

The sede shal serue him, and preach of the Lorde for euer.

They shall come & declare his righteousnes: vnto the people that shall be borne, whom the Lorde hath made.

Dominus regit me et nihil

The.xxii. A Psalme of Dauid.

AT The * Lorde is my shepherde, I cane want nothinge.

He fedeth me in a greue pasture, & leadeth me to a freshe water.

Joh.10.b. He quyckeneth my soule, and bryngeth me forth in ỹ waye of ryghteousnesse for his names sake.

1.Pet.2.c * Though I shulde walke now in the valle of the shadow of death, yet Pro.10.b I feare no euel, for thou arte wyth me: thy staffe & thy shepehooke comfort me.

Thou prepareste a table before me agaynst myne enemyes: thou anoyntest my heade wyth oyle, & fillest my cuppe full.

Oh let thy louynge kyndnesse and mercy folow me all ỹ dayes of my lyfe, that I maye dwell in the house of the Lorde for euer.

Domini est terra et plenitudo.

The.xxiii. A Psalme of Dauid.

AThe * earth is the Lordes, and all that there in is: ỹ compasse of ỹ world, and all that dwell therin.

Deut.10.c Iere 27.a 1.Cor.10.c * For he hathe founded it vpon the sees & buylded it vpon the floudes.

Joh.32.a. Psa.135.a *pal.14.a * Who shall go vp into the hyll of the Lorde, or who shall remayne in his holy place.

Euen he that hathe innocente handes,

and

and a cleane harte: whiche lyfteth not vp hys mynde vnto vanyte * and swea reth not to deceaue.

Exo.20.b

He shall receaue the blessynge from the Lorde, and mercye from God hys sauiour. B

Thys is the generatiō of them that seke hym of them that seke thy face O Jacob. Sela.

Open your gates (O ye prynces) let the euerlastynge dores be opened, that the kynge of glorye maye come in.

Who is this kynge of glorye? It is the Lord strōge & myghty in battayle.

Open our gates (O ye princes) let the euerlastyng dores be opned, that ỹ kynge of glorye maye come in.

Who is thys kynge of glorye? It is the Lorde of hoostes, he is the kynge of glorye, Sela

Ad te do mine leuaui animam meam.

The xxiiii. A Psalme of Dauid.

Vnto the O Lorde, I lyft vp my soule. A

My god I trust in the: Oh let me not be confounded, lest myne enemyes tryumphe ouer me.

* For al they ỹ hope in the, shall not be ashamed: but such as be scornfulde-spysers wythout a cause .they shall be

Rom.9.b. Esa.18 c. Psa.30.c

put to confuſion.

Shew me thy wayes (O Lorde) and teache me thy pathes.

Leade me in thy truthe, and learne me, for thou arte the God of my ſaluacion, & in the is my hope all ꝑ day lõge.

Call to remembraunce O Lorde thy tender mercyes & thy louing kyndnelle, whyche haue ben euer of olde,

Oh remembre not the ſynnes and offences of my youthe, but accordynge vnto thy mercy thynke vpon me(O Lorde)for thy goodnes.

O howe frendly and ryghteous is the Lorde, therfore wyll he teache ſynners in the waye.

He leadeth the ſymple aryght, & ſuche as be meke, them learneth he his wates

B All the wayes of the Lorde are very mercye and faythfulneſſe, vnto ſuche as kepe hys Teſtament and conuenaũt

Eſa.43.d * For thy names ſake, O Lorde, be mercyful vnto myſinn, for it is great

What ſoeuer he be that feareth ꝑ Lorde, he ſhall ſhewe him the waye that he hath choſen,

Hys ſoule ſhal dwell at eaſe, and hys ſede ſhall poſſeſſe the lande,

Jere.31.f * The ſecrete of the Lorde is amõge them that feare hym, and he ſhewethe them hys conuenaunt.

Myne

Myne eyes are euer lokynge vnto the lorde, for he shall plucke my fete out of the nette.

Turne the vnto me and haue mercy vpon me for I am desolate & in misery. C

The sorowes of my harte are greate O brynge me out of my troubles,

Loke vpon myne aduersyte and my sery, and for geue me all my synnes,

Consydre howe myne enemyes are many, and beare amalycyous harte a: gaynste me.

O kepe my soule, and delyuer me: let me not be confounded for I haueput my trust in the

Let innocency and ryghteous dealyng wayte vpon me, for my hope is in the. Delyuer Israell (o God (out of al hys trouble.

Iudica me domine quoniam,

The, xxv. A Psalme of Dauid

B Ethou my iudge (o Lord (for I walke innocently: my trust is in the Lorde, therfore shal I not fall, A

Examen me o Lord, and proue me: trye out my reyues and my harte. Psa. 16. a. 138. c

For thy louyng kynduesse is before myne eyes, and I walke in the truthe:

I sytte not among vayne parsons and haue no felowshyppe wyth the de

ceatfull.

I hate the congregacion of the wyt ked, and I wyll not syt amonge the vngodly,

Esay.1.b. ✻ I washe my handes wyth innocencye, O Lorde, and so go I to thyne

B aulter,

That I may shew the voyce of thy prayse, and tell of all thy wonderous workes.

Lorde. I loue the habytacion of thy house, and the place where thy honoure dwelleth,

O destroye not my soule wyth the synners, nor my lyfe wyth the blondthyrstye,

Exod.23.a In whose handes is wyckednesse,

Deu.17.a & * theyr ryght hand is full of gyftes

But as for me, I wyll walke innocently: O delyuer me, and be mercyful vnto me,

My foote standeth ryghte: I wyl prayse the (o Lorde (in the congregacion Dominus illuminacio mea & salus.

The, xxvi. A Psalme of Dauid.

A

Psa.111.b T he Lorde is my lyght, and mi saluacō: whom then shuld I feare: the Lorde is the strengthe of my lyfe, for whom thē shuld I be afrayed: Ther fore whan the wycked (euen mynemies, and my foes) came vpon me

me

me, to eate vp my flesshe, they stombled and fell.

Thoughe an hooste of men were layde agaynst me, yet shall not my hart be afrayed: and thoughe there tose vp warre agaynste me, yet wyll I put my trust in hym.

* One thynge haue I desyred of the Lord, which I wyll requyre: name ly ⁂ that I may dwell in the house of the Lorde all the dayes of my lyfe, to beholde the fayre bewtye of the Lorde and to vyset his temple. Luce.10.d 2.reg.27.c

⁂ For in tyme of trouble he hathe hyd me in his tabernacle, yea in the secrete place of hys dwellynge hathe he kepte me, * and set me vp vpon a rocke of stone. B 1.reg.21.a 2.reg.23.c

And nowe hath he lyfted vp my heade aboue myne enemyes, that compassed me rounde aboute.

Therfore wyll I offre in his dwellyng the oblacion of thankes geuynge. I wyll both singe, and speake prayses vnto the Lorde.

Herken vnto my voyce (o Lorde) whan I crie vnto the: haue mercy vpon me, and heare me.

My harte speaketh vnto ỹ, my face seketh ỹ, yea Lorde, thy face wyll I seke.

O hyde not thou thy face fro me, caste not thy seruaũt of, in displeasure

C Thou art my succour. leaue me not nother forsake me, o God my saueour

For my father & my mother haue forsaken me but the, Lorde hath taken me vp

Shewe thy waye O Lorde, and leade me in the ryght path, because of myne enemyes.

Delyuer me not into the wylles of myne aduersaryes, for there are false wytnesses rysen vp agaynste me, and they ymagyne myschefe,

Neuerthelesse. I beleue verely to se ẏ goodneste of the Lorde in the land of the lyuynge,

Psa. 30. d ✠ O tary thou the Lordes leysur, be stronge, let thyne harte be of good comforte, and wayte thou styl for the Lorde.

Ad te domine clamabo,

Chexxvii. A Psalme of Dauid,

A Vnto the wyll I crie, o my strōg defence: thynke no scorne of me lest (yf thou makethe as though thou herdest not, (I becom lyke them, that go downe into the pytte.

Heare ẏ voyce of my hūble peticiō whan I crie vnto the, and hold vp my handes towarde thy holy temple.

O plucke me not away amōgethe vngodly & wicked doers' ✠ which speake

Jere. 9. a frendly

freudly to theyr neghbaure, but ymagyne myschefe in theyr hartes,

℣ Reward them accordyngetotheyr dedes and wyckdnesse of theyr owne inuencions. Iob.34.b

Recompence them after ỹ workes of theyr handes, pay thẽ that they haue deserued.

B For they regard not the workes of the Lorde, nor the operacion of hys handes: therfore shall he breake them downe, and not buylde them vp.

Praysed be the Lorde, for he hathe herde the voyce of myn hũble peticion. Deut.8.b

* The Lorde is my strengthe and my shylde: my hearte hoped in him and I am helped: therfore my hart daunceth for ioye, and I wyll syng prayses vnto hym.

The Lorde is the strength of hys people, he is the defeder and saucour of hys anoynted.

O helpe thy people, geue thy blessynge vnto thyne ℣ enheritaunce: fede Deut.31.a them, and set them vp for euer.

Afferte domino filii dei.

The.xxviii. A Psalme of Dauid.

A Scribe vnto the Lorde (O ye myghtye) ascribe vnto the Lorde worshyp and strength.

Geue the Lorde the honoure

of

of his name, and bowe youre selues to the holy maiesty of the Lorde.

Exod.7,f ⁂ It is the Lord that commãdeth the waters.

Exod.9,c Exod,14f Mat,8,c * It is the glorious god that maketh the thonder: it is the Lord that ruleth the see,

The voyce of the Lorde is myghty in operacion, the voyce of the Lorde is a glorious voyce.

Ezec,17,d * The voyce of the Lord breaketh the Cedre trees: yea the Lord breaketh the Cedres of Libanus.

He maketh them to skyppe lyke a calfe: Libanus and ⁂ Sirion lyke a yonge vnicorne.

Deut,3,b * The voyce of the Lorde diuidethe the flames of fyre: the voyce of the Lorde shaketh the wyldernesse, yea the Lorde shaketh the wyldernesse of Cades,

Num,16,c The voyce of the Lorde moueth the hyndes & discouereth ꝑ thycke bushes in his temple shall euerye man speake of hys honoure.

The Lorde, sytteth the water floude and the Lorde remayneth a kynge for euer.

The Lorde shall gyue power vnto hys people, the Lorde shall greue hys peop le the blessynge of peace.

Exaltas

Exaltabo te domine, quoniam.
The.xxix. A Psame of Dauid.

I Wyl mgnifi the (o Lord) for thou haste set me vp, and not suffered mi foocs to tryumphe ouer me. A

O Lorde my God I cryed vnto the. and thou hast healed me. 1.Reg.2.b.

* Thou Lorde haste broughte my soule out of hell: thou haste kepe my lyfe where as they go downe to ẏ pyt. ‡pra.85.b

Syng prayses vnto the Lorde (O ye sayntes of his) geue thankes vnto him for a remẽbraunce of his holynes

* For his wrath endureth but the twynlyng of an eye, and his pleasure is in lyfe, heuines may wel endure for a nyght: but ioye commeth in the mor nynge. Esa.54.b 1.Cor.4.c

As for me whan I was in prosperyte, I sayde: Tushe, I shal nener fall more. B

(And why? thou Lorde of thy goodnes haddest made my hyl so stronge.)

But as soone as thou turneste thy face fro me, I was brought in feare.

Then cryed I vnto the (O Lorde) yea vnto the Lorde made I my prayer.

* What profyte is there in my bloude, yf I go downe to corrupcyon. Psal.6.a.

Maye the dust geue thankes vnto

the

therfor shall it declare þ faythfulnesse.

Heare (O Lorde) and haue mercy vpon me: Lorde be thou my helper.

And so thou haste turned my heynesse into ioye: thou hast put of my sacke cloth, and gyrded me with gladnesse

That myne honour myghte synge prayses vnto the without ceassyng: O Lorde my God I wyl gyue thankes vnto the for euer.

In te domine speraui non confun.

The .xxx. A Psalme of Dauid.

Psa.24.a and.70.a.

IN the O Lorde * is my trust: let me neuer be put to confusiõ, but delyuer me in thy ryghtousnesse.

Bow downe thyn eare to me, make haste to delyuer me: be thou my stronge rocke, and a house of defence, that thou mayest saue me.

2.Re.19.a. and.25.b

For thou arte my strong hande and my castell, O be thou my gyde, & leade me for thy names sake.

⁂ Draw me out of the nette that they haue layed priuely for, me for thou art my strength.

Luce.23.c.

* Into thy handes I commende my spyryt, thou hast delyuered me o Lorde God of truthe.

I hate them þ holde of vanities, and my trust is in the Lord, I wyl be glade and

and reioyce in thy mercy: for thou haste cõsidred my trouble, thou hast knowen me soule in aduersite.

Thou haste not delyuered me ouer into the handes of the enemie, but haste sette my fete in a large rowme. B

Haue mercye vpon me O Lorde, for I am in trouble, myne eye is consumed for very heuines: yea my soule and my bodye.

My lyfe is waxē olde wt heynesse, and my yeares wyth mournynge.

My strength fayleth me, because of myne aduersitie, and my bones are corrupte.

I am become a very reproue amonge all myne enemyes, my neyghbours and they of myne owne acquaintaunce are afrayed of me they that se me in the strete, conueye them selues fro me.

I am clene forgotten and oute of mynde, as a deade man: I am become lyke a broken vessell. C

For I haue herde the blasphemye of the multitude: euerye man abhorreth me: they haue gathered a counsell toge ther agaynste me, and are purposed to take awaye my lyfe.

But my hope is in the O Lorde, and I saye: thou arte my God.

My tyme is in thy hande: delyuer me from

from the hande of myne enemyes, and from them that persecute me,

Shewe thy seruaunte the lyght of thy countenaunce, helpe me for thy mercyes sake,

Let me not be cõfoũded (o Lord) for I call vpon the: let the vngodly rather be putte to confusion, and brought vnto the hell.

Let the lyenge lyppes be put to silẽce, which cruelly, spitefully, and despytefully speake agaynst the righteous.

O howe greate, and manyfolde is thy good, which thou hast hid for the that feare the:

O what thynges hast thou wrought for them that put their truste in the, euen before the sonnes of men:

D Thou hidest them priuely by thyne owne presence from the proude men, thou kepest them secretly in thy tabernacle, from the stryfe of tunges.

Thankes be to the Lorde for he hath shewed his maruaylous greate kyndnesse in a stronge cytte,

For whan the sodayne feare came vpon me, I sayde: I am cast out of thy syghte.

Neuertheles thou herdest myne humble prayer, whan I cryed vnto the

D

Oloue the Lorde (all ye hys saintes(for the Lorde preserueth the faithfull,and plentcously rewardeth he the proude doer.

⁂ Be stronge therfore,and take a good hart vnto you, all ye that putte youre truste in the Lorde

Psal.26.c

Beati quorum remisse sunt.

The.xxxi.A Psalme of dauid.

Blessed are they,whose vnrighteousnesse are forgeuen, and whose synnes are couered,

A Rom.4.a.

Blessed is the man,vnto whom the Lorde imputeth no synn, in whose spyrette ther is no gyle.

For whyle I helde my tunge,my bones consumed awaye.thorowe my daylye complaynynges.

And because thy hande was so heuy vpō me both day and nyght,my moysture was like ẏ drouth in sōmer, Sela

Therfore I confessed my synn vnto the.and hydde not myne vnrighteousnesse.

⁂ I sayde:I wyll knowlege myne offence, and accuse my selfe vnto the Lorde, and so thou forgauest me the wyckednesse of my synne.Sela,

Job.15.b. Luce.25.c

* For thys shall euery saynt make his praer vnto the in due seaso, therfore shal not ẏ gret water floudes cōe

Pro.18.b.

nye, him,

B Thou arte my defence in ỹ trouble that is come about me. O cõpasse thou me aboute also with the ioye of deliue raunce, Sela

Pro.2.c. * I will enfourme the, and shewe the the waye wherin thou shalt go: I wyll fasten myne eyes vpon the.

Tobi.6.d Pro.26.a * Be not ye now lyke horses & mules wh ich haue no vnderstandynge Whose mouthes thou must hold with byt and brydell, yf they wyl not obey the,

Greate plages shall the, vngodlye haue: but whoso put the his truste in the Lorde, mercy shal compasse him on euery syde.

Be glad (o ye ryghteous) & reioyce in the Lorde, be ioyfull all ye that are true of harte.

Exultate iusti in domino.

A The. xxxii. A Psalme of Dauid.

Pla.69.b R Eioyce in the Lorde (* o ye righteous) for it becõmeth wel ỹ iust to be thankfull.

Colo.3.b, Ephes.5.b * Prayse ỹ Lord with harpe: synge Psalmes vnto him with the lute and instrument of ten strynges.

Synge him a new songe, yea synge lustely vnto hym, and wyth a good corage.

For

For the worde of the Lorde is true and all his workes are faythfull.

He loueth mercy and iudgemēt the earth is full of the goodnesse of the Lorde.

Gene.1.a.

Colo.1.b.

❧ By the worde of the Lorde were the heauens made, & all the hoostes of thē by the breath of his mouthe.

B

Iob.38.a.

❧ He gathereth the waters together as it were in a bottell, and layeth vp ꝑ depe in secrete.

Let all ꝑ earth feare the Lorde and let al they that dwel in the world, stāde in awe of hym.

A

Psa:148.

* For loke what he sayeth, it is done: and loke what he commaūdeth it standeth fast.

Esay.8.c

❧ The Lorde bryngeth the counsel of the Heithen to naught, and turneth the deuyses of the people.

Esa.46.b

* But the counsel of the Lorde endureth for euer, and the thoughtes of his harte from generation to generation,

Psa.145

* Blessed are the people that holde the Lorde for theyr God, and blessed are the folke, whom he hath chosen to be hys heritage.

* The Lorde loketh downe from heauen, and beholdeth all the chyldren of men: from his stronge seate he con-

Psa.10.c.

syderethe all them that dwell in the worlde.

Pro.26.a. and.31.a * He onely hath fashyoned all the hartes of them, and knoweth all theyr workes.

¶ A kyng is not helped by hys owne greate hoost, nother is a gyaunt saued thorowe the myght of hys owne strengbt.

Pro.22.d. * A horse is but a vayne thyng to saue a man, it is not the power of hys strengthe that can delyuer hym.

Eccl.15.c. * Beholde, the eye of the Lorde loketh vnto them that feare hym, and put theyr trust in hys mercy.

That he maye delyuer theyr soules from death, and to fede thē in the dear tyme.

Let oure soule patiently abyde the Lorde: for he is oure helpe and shylde

So shall our hart reioyce in him, because we haue hoped in his holy name

Let thy mercyful kyndnes (o Lorde) be vpon vs, lyke as we put oure truste in the.

Benedicam dominum omni tempore.

The.xxxiii. A Psalme of Dauid.

¶ I Will alwaye geue thankes vnto the Lorde, his prayse shal euer be in my mouth.

My soule shall make hir boast in the

the Lorde: the poore oppressed shall heare therof and be glad.

O prayse the Lorde with me, and let vs magnifye his name together.

* I sought the Lorde, and he heard me, yea he delyuered me out of all my feare. 2.Re.21.d

They that haue an eye vnto hym, shall be lyghtened, and theyr faces shal not be shamed.

Thys poore man cryed vnto the Lorde, and he herde him, yea and delyuered hym out of all his troubles. 4 Re6.19

* The angel of the Lorde pytcheth his tent rounde a bout them that feare hym, and delyuereth them. Iosue.5.d

O taste and se how frendly the lorde is, * blessed is the man that trusteth in him. B Psa.1.b

* O feare the Lorde, ye that be hys sayntes: for they that feare him, lacke nothynge. Psa.127a

The riche shall wante and suffer hungeer, * but they whiche seke the Lorde, shall wante no maner of thynge that is good. Mat.6.c.

Come hether (o ye children) herken vnto me, I wyll teache you the feare of the lorde.

* Who so listeth to lyue, and wold fayne se good dayes. 1.Pet.3.b

Let him refrayne his tong frō euel, and his lyppes that they spake no gyle

Let him eschue euell, and do good: let him seke peace, and ensue it,

For the eyes of the Lorde are ouer the ryghteous, and his eares are open vnto theyr prayers.

But ꝑ face of the Lorde beholdeth them that do euel, to destroy the remē braunce of them out of the earth.

Whan ꝑ ryghteous crye, the Lord heareth them, and delyuereth thē out of all theyr troubles.

The Lorde is nye them that are contrite in hart, and wyl helpe such as be of an humble spirite.

Pro.24. * Great are the troubles of the ryghteouse, but the Lorde delyuereth them out of all.

2.Tim.3.

He keperh al theyr bones, so that not one of them is broken.

But myssfortune shal slay the vngodly: and they that hate the ryghteous, shall be gylty

The Lorde delyuereth the soules of his seruantes: and all they that put theyr trust in him, shall not offende.

Judica domine nocentes me,
The.xxxiii. A Psalme of Dauid

Stryue

STryue thou with them (O Lord that stryue wyth me, fyght thou agaynste thē that fyght agaynst me,

Lay hande vpon thy shylde and speare and stand vp to helpe me.

Drawe out thy sweard and stoppe the waye agaynst them that persecute me, saye vnto my soule: I am thy helpe.

Let them be confounded and put to shame, that seke after my soul: let thē be turned back and brought to cōfusion that ymagyn myschefe for me.

✻ Let them be as the dust before the wynde, & the angel of the Lorde scatteryngе them. Psa. 82. b.

Let theyr waye be darke and slyppery, and the angel of the Lorde to persecute them.

For thy haue pryuely laide their net to destroie me without a cause, yea and made a pyt for my soule, whiche I nener deserued.

✻ Let a sodayne destruccion come vpō him vnwares, * and the nette that he hath layd priuely, catch him self: that he maye fall into hys owne myschefe. B Mat. 24. a i. tessa. 5. a *eccl 27. e

But let my soule be ioyfull in the Lorde and reioyce in hys helpe.

All my bones shall saye: Lorde

who is lyke vnto the: whyche delyuereſte the poore frome thoſe that are to ſtronge for hym. yea the poore & nedye from hys robbers

False wytneſſes are ryſen vp, & lay to my charge thinges that I know not

Pſa.108.d * They reward me euel for good to the greate diſcomforte of my ſoule,

Neuertheleſſe: whā they were ſik, I put on a ſackecloth: I humbled my ſoule wyth faſtyng, and my prayer turned into myne owne boſome.

I behaued myſelf as thoughe it had ben my frende, or my brother. I went heuely, as one that murneth for hys

Pro.17.a mother,

Job.31.c * But in myne aduerſite they reioice, and gather thē together: yea the very lame come together agaynſte me

£ vnwares makynge mowes at me, and ceaſſe not.

With the gredy and ſcorneful ypocrytes, they gnaſhed vpon my wyth theyr teth.

Lorde, when wylt thou loke vpon thys

Deliuer my ſoule from the wycked rumour of them, my dearlynge frome the lyons

Pſal.21.c ⁂ So wyl I geue the thankes in the greate congregacion, and prayſe the amonge

monge much people.

O let them not tryumphe ouer me that are myne nemyes for nought: O let them not wynk with their eyes that hate me wythout a cause.

And why? their commynge is not for peace, but they ymagyn false wordes agaynst the outcastes of the londe.

They gape vpon me wyth their mouthes saieg: ther ther, we se it with our eyes.

Thys thou seyest o Lorde holde not, thy tunge then go not fiare from me o Lorde.

Awake Lorde & stonde vp: auenge thou my cause, my God & my Lorde Judge me (o Lorde my God (accordynge to the ryghteousnesse, that they tryumphe not ouer me. D

O let them not say in their hartes Here there, so wolde we haue it: O let them not saye: We haue ouercome hym.

Let them be put to confusion and shame, þ reioyce at my trouble: let thē be clothed wyth rebuke & dishonoure, that boaste them selues agaynst me. A

Let thē also be glad, and reioyce, that fauoure my ryghteous dealynge: yet let them saye alwaye. Blessed be þ Lorde whych hath pleasure in the p-

prosperite of hys seruaunt.

And as for my tunge, it shall be talkynge of thy righteousnesse, and of thy prayse all the daye longe.

Dixit iniustus vt delinquat.
The. xxxv. A Psalme of Dauid.

A My harte shewe the me the wyckednesse of the vngodly, that there is no feare of God before hys eyes.

For he dyssembleth before hys face, so longe, tyl his abhominable synne be founde oute,

Eccl. 27. b. The wordes of hys mouth are vnryghteousnes, and deceate, * he wyll not be learned to do good.

He ymagyneth myschefe vpon hys bed, he wyl come in no good waye, nor refuse, the thynge that is euell.

Thy mercy (O Lorde) reachethe vnto the heauen, and thy faithfulnesse vnto the cloudes.

B Thy rigteousnesse standethe lyke the stronge mountaynes, and thy iudgement lyke the great depe: * thou Lord

Clap. 50d preseruest bothe men and beastes.

How precyous is thy mercy (o god:) that the chyldren of men may put their trust vnder the shadow of thy wynges

They

They shalbe satisfyed wyth the plenteousnesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures.

✻ For wyth the is the well of lyfe and in thy lyghte, shall we se lyght, Iere.2.b.

O sprede forth thy louinge kyndnesse vnto them that knowe the. and thy righteousnes vnto them that are true of hart.

O let not the foote of pride ouertake me, O let not the hande of the vngodlye cast me downe.

As for wicked doers they fall, they are caste downe, and are not able to stande.

Noli emulari in malignantibus.

The xxxvi, A Psalme of Dauid,

F Ret not thy selfe at the vngodly be not thou enuious againste ẏ euell doers. A

✻ For they shal sone be cut downe lyke the grasse, & be wythered euē as the grene herbe. 1 Re.10.a

Put thou thy truste in the Lorde, Psal.28.a

✻ and be doynge good: so shalt thou dwell in the lande, and verely it shall fede the. 5.d. Deut.4.a

Delyte thou in the Lorde, and he shal geue the thy hartes desyre,

✻ Cōmitte thy waye vnto the Lord Iob.13.b.

set Pro.16.a.

set thy hope in him, and he shall bringe it to passe.

Yea he shall make thy righteousnes as cleare as the light, and thy iust dealynge as the none daye.

Holde the still in the Lorde, and abyde pacyently vpon hym: but greue not thy selfe at one that hath prosperite, and lyueth in abhominacyon.

Leaue of from wrath, let go displeasure, let not thy gelousy moue the also to do euell.

B For wycked doers shalbe routed out. but they that pacyently abyde the lorde shall enherete the lande.

Suffer yet a lytle whyle, and the vngodly shall be clene gone: thou shalte loke after his place, & he shall be away

Mat. 5.a * But þ meke spyrited shall possesse the earth, & haue pleasure in muche reste.

The vngodly layeth wayte for the iust, & gnasheth vpon him with his teth

Psal. 2.a. * But the Lorde laugheth him to scorne, for he seyth that his daye is cõmynge,

The vngodly draw out þ swearde and bende theyr bowe, to cast downe þ simple and poore, and to slaye such as go the right waye.

Neuertheles, theyr swearde shal go thorowe theyr owne harte, & theyr bowe

bow shall be broken.

* Asmal thyng that the ryghteous hath is better then great ryches of the vngodly. Pro.15.b Eccl 29.d 1.Tim.6b

For the armes of the vngodly shall be broken, but the Lorde vpholdeth the ryghteous: C

The Lorde knoweth the dayes of the godly, and theyr enheritaunce shall endure for euer,

They shall not be confounded in the parilous tyme, and in ẏ dayes of derth they shall haue ynough.

As for ẏ vngodly, they shal peryshe and whan ẏ enemyes of the Lorde are in theyr floures, thei shal consume: yea euē as ẏ smoke shal they cōsume a way

The vngodly ⁂ boroweth, & payeth not agayne, but the ryghteous is mercyfull and lyberall. Some reade thus: * The vngodly lendeth upon usuri, and not for naught.

Suche as be blessed of hym, shall possesse the londe: and they whome he curseth, shall be rooted out.

The Lorde ordreth a good mans goyng, and hath pleasure in hys way. D

⁂ Though he fal, he shal not be hurte: for the Lord vpholdeth hym wyth his hande. Pro.24.e Psal.33.c 144b.

I haue ben yonge, and now am olde: yet sawe I neuer ẏ ryghteous forsaken nor hys sede to seke theyr breade.

The

Psal.111a Prou.12.c ✻ The ryghteous is euer mercyful and lendeth gently, therfore shall hys sede be blessed.

Flye from euel and do the thyng that is good, so shalte ẏ dwell for euer

For the Lord loueth ẏ thynge that is ryght, he forsaketh not hys sayntes but thei shalbe preserued for euermore: as for the sede of the vngodly, it shalbe rooted out.

Yea the ryhhteous shal posses the lande, and dwell ther in for euer.

* The mouth of the ryghteous is Pro.10.d exercised in wisdome, & his iunge talketh of iudgement.

The law of his God is in his harte therfore shall not his foote steppes, slyde,

The vngodly seyth the ryghteous and goeth aboute to staye him,

But the Lorde wyll not leaue him in his handes, nor cōdemne him whan he is iudged.

E Hope thou in the Lorde, and kepe his waye: and he shall so promote the, that thou shalt haue the lande by enheritaunce, & se, whan the vngodly shal peryshe,

I my selfe haue sene the vngodly in greate power, and floryshynge lyke a grene bay tre: but whan I wente by lo

he

he was gone: I soughte hym, but he coulde no where be founde.

Kepe innocency, and take hede vnto the thynge that is ryght: for that shall brynge a man peace at the last.

As for the trangressours they shall peryshe together, and ẏ vngodly shall be rooted out at the last.

The helpe of the ryghteous commeth of the Lorde, he is theyr strength in the tyme of trouble:

The Lorde shall stande by them and saue thē: he shall delyuer them from ẏ vngodly. and helpe them, because they put neyr truste in him.

ii. Domine ne in furore tuo

The.xxxvii: A Psalme of Dauid.

A Jete.10.d. Psal.6.a.

P Ut me not to rebuke (✻ oh Lord in thyn anger: oh chasten me not in thy heuy displeasure.

For thy arowes stycke faste in me. and thy hande preasseth me sore,

There is no whole parte in my body, because of thy displeasure: ther is no rest in my bones, by reason of my synnes.

For my wyckednesses are gone ouer my heade, and are lyke a sore burthen, to heuy for me to beare.

My wsundes stynke and are corrupt thorow my foolyshuesse.

I am

I am brought into so great trouble and mysery, that I go mournynge all the daye longe.

For my loynes are clene dryed vp, and ther is no whole part in my body.

I am feble, and sore smytte, I roare for the very disquietnesse of my harte

Lorde, thou knowest al my desyre and my gronyng is not hyd from the

My harte pauntethe my strenghe. hath fayled me, and the lyght of myne eyes is gone fro me.

My louers & frendes stand lokyng vpon my trouble, and my kynsmen are gone farre of. Job.19.b. Psa.54.b

They that sought after my lyf, & to do me euell, spake of lyes & imagined deceate all the dayelonge.

As for me, I was lyke a deafe man, and herd not: & as one that were dome not openynge hys mouth.

I am become as a man that heareth not, and that can make no resystaunce wyth hys mouth, L

For in the (O Lorde) is my trust thou shalte hear me, O Lorde my God

My desyre is, that myne enemyes triumphe not ouer me: for yf my foote slippe. they reioyce greatli against me. I am ready to suffre trouble, and my heuynesse is euer in my syght.

for

For I confesse my wickednesse, and my synne greueth me.

But myne enemyes lyue, and are mighty, & they that hate me without a cause, are many in nombre.

They that rewarde me euell for good, speake euel of me because I folowe the thinge that good is.

Forsake me not (o Lorde my God) O go not farre from me.

Haste the to helpe me, O Lorde my succoure.

Dixi custodiam vias meas.

The.xxxviii. A Psalme of Dauid.

I Sayde: I will kepe my waies þ I offende not in my tunge. And so I shut my mouthe whyle the vngodly layed wayte for me.

I held my tunge, I was domme I kept silēce: yea euen from good wordes, but it was payne and greefe to me.

My hart was whot within me and whyle I was thus mulynge, the fyre kyndled: so that I spake with my tounge:

* Lorde, let me knowe mine ende, and the nombre of my dayes, that I maye be certified what I waute. Psa.89.b 118.l.

Beholde, thou haste made my dayes a spanne long, and my lyfe is as it were nothinge before the. O howe Job.7.a. 8.a.

vayne are all men lyuynge? Sela.

Yea euery man walketh as it were
Luce. 12.d a shadowe, and disquyeteth hym selfe
B in vayne: ✻ he heapeth vp ryches, and
can not tell to whom he gathered them

And nowe Lorde, wherin shall I com-
forte me, my hope is in the.

Delyuer me trō all myne offences, & make me not a scorne vnto the foolyshe

I kepe silence, & open not my mouthe for thou hast done it.

Turne thy plages awaye fro me, for I am consumed thorowe the feare of thy hande.

Whā thou punyshest man for synne, thou chastenest him: so ẏ hys bewtye cōsumeth away, lyke as it were a mothe, O how vayne are all men? Sela.

Heare my prayer o Lorde, and consyder my callynge: shew not thy selfe as
though thou sawest not my teares.
1.par.30.c ✻ For I am a straunger, & pylgrem wyth the, as all my forefathers were

Oh spare me a lytle, ẏ I may refresh my selfe, before I go hēce, & be nomore

Expectans expectaui dominū. (sene

The. xxxix. A Psalme of Dauid.

I Wayted pacientlye for the Lorde which enclyned him selfe vnto me, and herde my callynge.

De

He brought me out of the horryble pytte, oute of the myre and claye: he sette my fete vpon the rocke, & ordred my goynges,

He hath put a newe songe in my mouth, euē a thankesgeuing vnto our God.

Many men seynge thys shall feare the Lorde, & put theyr trust in hym.

*Blessed is the mā that setteth hys hope in the Lord, and turneth not vnto the proude, and to suche as go aboute wyth lyes. Jere.17.8

O Lorde my God, greate are thy wonderous worckes, which thou haste done: & in thy thoughtes, towarde vs, ther maye none be lykened vnto the,

I wolde declare them, and speake of thē: but they are so many that they can not be tolde.

B

*Sacrifice, & offerynge thou wol dest not haue: but a body hast thou ordeyned me: burnt offerynges and sacrifice for synne, thou hast not alowed Jere.7.8 Hebr.10.8 Some rede * but mine eares haste thou opened.

Then sayde I: Lo, I come.

In the begynnyng of the boke it is wrytte of me, that I shuld fulfyll thy wyll O my God, & that am I content to do: *yea thy lawe is vnn my harte Jere.31.f.

*I wyll preach of thy ryghteousnesse in the greate congregacion: Lo, I *pla.21.g

wyll not refrayne my lyppes o Lorde and that thou knowest.

Mat.12.b * I do not hyde thy ryghteousnes in my hart, my talkyng is of thy truth and sauynge healthy, I kepe not thy louynge mercy and faythfulnesse backe from the great congregacion.

Turne not thou thy mercy fro me o Lorde, but let thy louynge kyndnesse and truth alwaye preserue me.

℣ For innumerable troubles are come about me: my synnes haue taken such holde vpon me thyt I am not able to loke vp: yea the yare mo in nombre thē the heres of my heade, and my harte hath fayled me.

Psa.69.a ✻ O Lorde, let it be thy pleasure to delyuer me, make hayste (o Lorde) to helpe me.

Let them be ashamed and confounded, ꝑ seke after my soule, to destroye

Job.31.c. it: ✻ Let thē fal backward, and be put

Pro.17.a to confusion, that wysche me euil.

Let thē soone be brought to shame that crye ouer me: There, there

But let all those that seke the be ioyfull and glad in the and let al such as delyte in thy saluacion, saye alway: ꝑ Lorde be praysed.

As for me I am poore and in mysery, but the Lorde careth for me.

Thou

Thou art my helper, and my redemer, make no lõge tarieng o my God.

Beatus qui intelligit super ege.
The xl. A Psalme of Dauid.

BLessed is he, ẏ considereth the pore: A
* the Lorde shal delyuer hym in the Pro.14.e
tyme of trouble.

The Lorde shal preserue hym and kepe hem alyue: he shall make hym to prospere vpon earth, and shal not delyuer him into the wyll of his enemyes,

The Lord shall refreshe him, whã he lyeth sycke vpõ his bede: yea thou makest his bed in all his sycknesse.

I sayde: Lorde, be mercifull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemyes speake euel vpon me: whan shal he dye, and whan shall his name perysche:

Thoughe he came into se, yet meaned he falshede in his harte heapynge my schefe vpon him selfe. B

All they that hate me, runne together agaynst me, and ymagyne euell agaynst me.

They haue geuen a wycked sentẽce vpon me: whan he lyeth, he shall ryse vp no more.

Joh.13.b. * Yea euē myne owne familiar frēde whō I trusted, which did eat my bred hath lyfte vp his hele agaynst me,

But be thou mercyfull vnto me (o Lorde) rayse thou me vp, and I shall rewarde them.

By this I knowe thou fauoreste me, ꝓ myne enemye shall not triumphe ouer me.

Thou hast holden me because of myne innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israell, frome hence forthe, and for euermore. Amen. Amen.

Quemadmodum desiderat ceruus.

The.xli. A Psalme of the chyldren of Corah.

A Yke as the hart desyreth the wa
I ter brokes: so longeth mi soul af
ter the o God.

My soule is a thyrste for God, yea euen for the lyuynge God: whan shall I come and beholde the face of God:

Psa.79.a * My teares are my meate daye and nyght, whyle it is dayly sayd vnto me: Where is thy God:

Now when I thynke there vpon,

1.Reg.1.b * I poure out my hart by my selfe, for I wolde fayne go hence wyth the multitude, & passe ouer wyth them vnto the

house

house of God, in the voyce of prayse, & thankes giuynge, among such as kepe holy daye.

⁂ Why arte thou so ful of heuynesse (o my soul) & why arte thou so vnquiet within me? Psa.41.8

O put thy truste in God, for I wyll yet gyue him thankes, for the helpe of his contenaunce.

My God, my soule is vexed within me: therfore I remembre * the lande of Jordane, and the litle hyll of Hermonim. Josu.12.8

One depe calleth another wyth the voyce of thy whistles, ⁂ al thy wawes and water floudes are gone ouer me.

B Josue.2.3

The Lorde hathe promysed hys louynge kyndnesse daylye, therfore wil I prayse him in the nyght season, and make my prayer vnto the God of my lyfe.

I wyll say vnto God my stonye rocke: Why hast ꝑ forgotten me, why go I thus heuely, whyle the enemy oppresseth me.

Whyle my bones are broken, and whyle myne enemyes cast me in ꝑ teth dayly, sayeng vnto me: Where is nowe thy God.

Why arte thou so heuy (o my soule) and why arte thou so dysquieted wyth

in me?

O put thy trust in god, for I wil yet thāke him for the helpe of his coūtenaunte, and because he is my God,

Judica me deus et discerne.

The xlii. A Psalme of Dauid,

Eue sentence vpon me (o God,)

A Gand defende my cause agaynste the vnholy people: Oh delyuer me from the deceatfull & wycked man For thou (o God) art my streng the: why haste ẏ shut me frō the? Why go I then so heuely while the enemye oppresseth me?

Oh sene oute thy lyghte. and thy truthe, that they maye leade me, and brynge me vnto thy holy hyll, and to thy dwellynge.

That I maye go vnto the aulter of God. euen vnto the God, why che is my ioye and pleasure, and vpon the harpe to geue thākes vnto, the, o God my God

Psa. 41. a * Why art thou so heuy (o my soule) & why art ẏ so disquyeted within me?

O put thy trust in God, for I wyl yet geue him thākes for ẏ helpe of his coūtenaunce, and because he is my God

Deus auribus nostris audiuimus.

The xliii. A Psalme of the chyldren of Corah.

We

WE haue harde wyth oure eares (O God) oure fathers haue told vs, what thou hast done in theyr tyme of olde. A Deut.6.a

How thou hast dryuē out the Hey thē wyth thy hand, & planted them in: how thou hast destroyed the nacions, and cast them out.

For they gat not the land in possession thorowe theyr owne swearde, nother was it their owne arme that helped them. Deu.9.a.

But thy righthande, thyne arme, and the lyght of thy countenaunce, because thou haddeste a fauoure vnto them.

Thou art ꝑ kynge and my God. thou sendest helpe vnto Jacob: Psa.97.8

Thorow ꝑ wyl we ouerthrow our enemyes: and in thy name wil we treade them vnder, ꝑ rise vp against vs.

For I wyll not truste in my bowe: it is not my swearde ꝑ shal helpe me.

But it is thou that sauest vs from our enemyes, and puttest thē to confusion, that hate vs.

We wyll alwaye make our boaste of God, and prayse thy name for euer, Sela. B

But now thou forsakest vs, and puttest vs to confusion, and goest not forth

forth wyth in our hoostes.

Thou makest vs to turne our backes vpon our enemyes, so that they whiche hate vs, spoyle our goodes.

Esa.53.b ✻ Thou lettest vs be eaten vp lyke shepe, and scattereste vs amonge the Heathen.

Thou sellest thy people for naught, and takest no moneye for them

Thou makeste vs to be rebuked of our neighbours, to be laughed to scorne, and had in derysion, of thē that are round aboute vs.

Psa.78.b ✻ Thou hast made vs a very by worde among the Heithen, and that the people shake theyr heades at vs.

My confusion is daylye before me and the shame of my face couereth me.

For the voyce of ẏ sklaunderer and blasphemer, for the enemye and auenger,

All thys is come vpon vs, and yet haue we not forgotten the, nor behaued our selues vnfayihfully in thy conuenaunt.

Oure harte is not turned backe, nother our steppes gone out of thy waye.

That thou smetest vs in the place of the serpente, and couerest vs with the shadowe of death.

C If we had forgotten the name of our

our God, and holden vp our handes to any straunge God

Shuld not God fynde it out? for he knoweth the very secretes of the hart.

⁂ But for thy sake we are kylled al the daye longe, & are counted as shepe appoynted to be slayne. Rom.8.a.

⁂ Vp Lorde, why slepest thou? awake, and cast vs not of for euer.

Wherfore hydeste thou thy face? wilt thou clene forget our misery and oppression? Psa.88.c

⁂ For our soule is brought lowe, euen vnto the duste, & oure belly cleueth vnto the grounde. Psa.113.a

Aryse o Lorde, helpe vs, & delyuer vs for thy mercyes sake,

Eructauit cor meum verbum,

The.xliiii. A Psalme of the chyldren of Corah.

My harte is diting of a good matter, I speake of that, whiche I haue made of ỹ kynge: My tunge is the penne of a ready wryter.

Thou arte the fayreste amonge the chyldren of men, full of grace are thy lyppes, therfore god blesseth ỹ for euer

Gyrde the with thy swearde vpon thy thygh (o ỹ myghtye,) with worshyppe and renowne.

Good lucke haue thou with thyne

honoure

honoure, ryde on wyth the truth mekenesse. and ryghteousnes, and thy right hand shall teach ỹ wonderfull thinges Thyne arowes are sharpe, the people shal be subdued vnto ỹ, euẽ in the myddeste amonge the kynges enemyes

B ✠ Thy seate (o God) endureth for
Hebr.1.b euer: the cepter of thy kyngdome is a ryght cepter.

Thou haste loued ryghteousnesse, and hated iniquyte: wherfore God (wych is thy god) hath anoynted the wyth the oyle of gladnes aboue thy fellowes.

Al thy garmẽtes are lyke Myrre, Aloes, and Cassia, whan thou commeste oute of thyne yuerye places, in thy bewtyful glory

Kynges doughters go in thy goodly aray, & vpõ thy ryght hand standeth the quene in a vesture of the moost fine golde.

Herken (o doughter) consydre & enclyne thyne eare: forget thyn own people, and thy fathers house.

So shal the kynge haue pleasure in thy bewtye, for he is the Lorde, & thou shalt worshippe him,

L The doughters of ✠ Tyre shall be
Esa.23.c. there with giftes, the rich amonge the
Esa.27 28 people shall make theyr supplicacion.

before

before the

The kynges doughter is all glorious wythin, hyr clothyng is of wrought golde.

She shalbe brought vnto the kynge in raiment of nedle worke, & maydēs after her: suche as be next her, shall be brought vnto the.

With ioye and gladnesse, shall they be brought, and go into the kynges palace.

In steade of thy fathers thou hast gotten children, whom thou shalt make princes in all landes.

I will remembre thy name frome one generacīō to another: therfore shal the people gene thankes vnto ỹ world without ende.

Deus noster refugium & virtus

The.xlv. A Psalme of the chyldren of Corah.

IN our troubles & aduersite we haue found, that God is our refuge, oure strength, and helpe, A

Therfore will we not feare though the the earth fel, & though the hilles were caryed into the middes of the see.

Though the watters of the see raged, and were neuer so troublous, and though the moūtaynes shoke at ỹ tempest of the same. Psa.92.a

Sela

For

Job.7.b For thre is * a floud, whych with hys ryuers reioyceth the cytie of God the holy dwellyng of the hyghest.

God is in the myddest of her, therfore shall she not be remoued: for God helpeth her, & that ryght early.

The Heythen are mad, the kyngdomes make much a do: but whē he she
B weth his boyce ẏ earth melteth away.

The Lorde of hoostes is wyth vs the god of Jacob is our defence. Sela,

O come hyther, and beholde ẏ workes of the Lorde, what destruccions he hath brought vpon the earth.

Psa.75.a * He hath made warers to ceasse in al the world, he hath broken the bowe he hath knapped the speare in sonder, & burnt the charettes in ẏ fyre.

Be styll thē & cōfesse ẏ I am god, I wyll be exalted amōge the Heythen. & I wyll be exalted vpon earthe.

The God of hoostes is with vs, ẏ god of Jacob is oure defence Sela,

Omues gentes plaudite,

The xvi. A Hsalme of the chyldren of Corah,

A Clappe your handes together (all ye people) O synge vnto god with the voyce of thankes geuenge.

Pas.95.a * For the Lorde the moost hyest is to be

is to be feared, and he is ỹ greate kinge vpon all thy earth.

He shall subdue the people vnder vs, and the Heythen vnder oure fete.

He choseth vs for an heritage, the bewtie of Jacob whom he loued. Sela.

God is gone vp wyth a merye noyse, and the Lorde with the sounde of the trompet.

O synge prayses, syng prayses vnto God: o syng prayses, synge prayses vnto our kynge.

For God is kyng of all the earthe, o singe prayses vnto him with vnderstandynge.

God is kinge ouer the Heythen, god sytteth in hys holy seate.

The princes of the people are gathered together vnto the god of Abraham: for god is farre hyer exalted then the myghty lordes of the earth.

Magnus dominus & laudabilis.

The.xlviii.A.Psalme of the childzen of Corah.

GReate is the Lord, and hyely to be praysede, in the cytie of oure god, euen vpon hys holy hyll. A

The hyll of Syon is lyke a fayze plant, wherof all the lande reioyceth: vpon the nozth syde lyeth the cytie of ỹ greate kynge.

God

God is wel knowen in hyr palaces, that he is the defence of the same.

2. Par 20 a ✻ For lo, kynges are gathered and gone by together.

They maruayled to se much thinges: they were astonnyed, and sodenly caste downe.

Feare come there vpon them, and sorow, as vpon a woman in hir trauayl

Thou shalt breake ꝑ shyppes of the see, thorow the East wynde.

Lyke as we haue harde, so se we in B the cytie of the Lorde of hoostes, in the cytie of our God: God vpholdeth the same for euer. Sela.

We wayte for thy louing kindesse (o God) in the myddest of thy temple.

O God accordyng vnto thy name, so is thy prayse vnto ꝑ worldes ende: thy ryghthãde is ful of ryghteousnes.

Psa. 96. b * Oh let the mount of Syon reioyce and the doughters of Juda be glade, because of thy iudgementes,

Walke about Syõ, go roũde about her, and tell hyr towers.

Marke well hir walles, set vp hir houses, that it may be tolde them that come after.

For this God is our God for euer and euer: he shall alwaye be our gyde.

Audite hec omnes gentes.

The

The xlviii. A Psalme of the chyldren of Corah.

A

O Heare thys, al ye people: ponder it wel, al ye that dwel vpō the earth.

Bye and low, ryche and poore, one with another.

My mouth shal speake of wysdom, & my hart shal muse of vnderstādyng.

I wyl enclyne myne eare to the parable, and shew my darke speche vpon the harpe,

Wherfore shulde I feare the euell dayes, when ỹ wyckednes of my heles compasseth me rounde aboute:

They that put theyr truste in theyr good, and boast them selues in the multitude of theyr ryches

No man can delyuer hys brother, nor make agrement for him vnto god. 1. Pet. 1. c. 1. Joh. 2. a

For it costeth more to redeme theyr soules, so that he muste let that alone for euer.

Yea though he lyue longe, & se not the graue.

B

For it shal be sene that such wise men shall dye and perysche together, as wel as the ygnoraunt and foolish, and leaue theyr goodes for other. Eccl. 2. b c. and. 3. c.

Loke what is in theyr houses, it cōtinueth styl: theyr dwellynge places

endure from one generacio to another, and are called after their owne names vpon the earth.

Neuertheles, man abydeth not in suche honoure, but is cōpared vnto the brute beastes, and becometh lyke vnto them.

This way of theirs is very foolyshnes, & yet their posterite prayse it with their mouthe. Sela.

They lye in the hel lyke shepe, death shall gnawe vpon them, and the righteous, shall haue domination of them in ỹ morynge by tymes: their strength shall consume, and hell shall be theyre dwellynge.

℄ But god shall delyuer my soule frō the power of hell, whan he receaue theme. Sela.

O be not thou afrayed, whan one is made ryche, & the glory of his house encreased.

Iob. 27. c. ✻ For he shall cary nothynge awaye with him whan he dyeth, nother shall his pompe folowe him.

Whyle he liueth, he is counted an happy man: & so longe as he is in prosperite, men speake good of him.

But whan he folowerth his fathers generacion, he shall neuer se lyght any more.

Whan

Whan a man is in honoure, and hath no vnderstandinge, he is cõpared vnto the brute beastes, & becõmeth like vnto them.

Deus deorum dominus.

The .xlix. A ℣ salme of Asaph.

THe Lorde, euen the myghtye god hath spoken, and called the worlde frome the risinge vp of the Sonne, vnto the goynge downe of the same. A

* Out of Syon appeareth the glorious bewtye of god, Esa. 8. a.

Our God shal come, and not kepe silence: ther goeth before him a consumynge fyre, & a myghtye tẽpeste roũde aboute him.

He shall call the heauens frome aboue, and the earth, that he may iudge his people.

Gather my sayntes together vnto me, those that set more by ỹ conuenaunt then by any offerynge.

And the heauens shall declare hys eyghteousnesse: for God is iudge himselfe. Sela.

Heare o my people, let me speake let my testyefye amonge you o Israel: I am god, euen thy God.

I reproue the not because of thy sacrifice, thy burnt offerynges are alway

before me.

Esa.1.b. Jere.7.c. ✻ I wyl take no bullokes out of thy house, nor goates out of thy foldes.

For all the beastes of the fylde are myne, and thousandes of cattell vpon the hylles.

I knowe all the foules vpon the mountaynes, and the wyld beastes of the felde are in my syght.

Psal.25.a 1.Cor.10.c Yf I be hongrie, I wyll not tell: ✻ for the whole world is myne, and al that therin is.

Thynkest thou that I wyl eat the fleshe of oxen, or drynke the bloude of goates:

B Offre vnto God prayse and thankesgeuynge, and paye thy vowes vnto the moost hyghest.

1.Pet.24.a ✻ And call vpon me in the tyme of trouble, so wyl I heare the, that thou shalt thanke me.

But vnto the vngodly sayeth God: Why doeste thou preache my lawes, and takeste my couenaunte in thy mouthe:

Wher as thou hatest to be refourmed, & castest my wordes behynd the.

Yf thou seyste a theefe, thou runneste wyth hym, and arte partaker wyth the aduouterers.

Thou lettest thy mouth speake wyckednes

kednesse, & thy tung paynteth deceate.

Thou syttest and speakest agaynst thy brother, yea and slaundereste thyne awne mothers sonne.

This thou doest, whyle I hold my tunge, and thinkest me to be euen such one as thy selfe: but I wyl reproue the and set my selfe agaynst the.

O considre this, ye that forget god: lest I plucke you away, & ther be none to delyuer you.

Who so offreth me thankes & prayse, he honoureth me: & thys is ẏ waye, wherby I wyl shewe hym the saluacion of God,

i. Miserere mei deus secundum.

The.l. A Psalme of Dauid. A

HAue mercy vpon me (o God) after thy goodnesse, & accordinge vnto thy greate mercyes do awaye myne offence. Psa.31. Job.13.b. lube.18.b.

⁂ Washe me well fro my wyckednesse, ond clense me fro my synne.

For I knowlege my fautes and my synne is euer before me. :

Agaynst the onely, agaynst the haue I synned, and done euell in thy syght: ⁂ that thou myghteste be iustifyed in thy sayenges, and shundeste ouer come whan thou arte iudgede Roma.3.a

Beholde, I was borne in wyckednesse,

nes, and in synne hath my mother con
ceaued me

But lo, thou haste a pleasure in the
truthe, ano haste shewed me secrete wi
Ephe.5.c. dome.

1. Pet.3.c. * O reconcyle me wyth Isope, and
I shall be clene: washe thou me, and I
shall be whyter then snowe.

O let me heare of ioye & gladnes that
the bones which thou hast brokē, may
reioyce,

Turne thy face from my synnes, &
put out al my mysdedes.

Esc.36.c. * Make me a cleane harte (o God)
Act.2 a. and renewe a ryghte sprete with in me.

Caste me not a waye from thy pre-
B sence, & take not thy holi sprete fro me

O geue me the comfore of thy helpe
agayne, and stablyshe me wyth thy fre
sprete.

Then shal I teache thy wayes vn
to the wycked that synners may be con
uerted vnto the,

Delyuer me from bloud gyltynesse
o God, thou that arte the God of my
health, that my tunge may prayse thy
ryghteousnesse.

Open my lyppes (O Lorde) that
my mouth maye shewe thy prayse.

Mat.6b. ✻ For yf thou haddest pleasure in sa-
cryfyce, I wolde geue it the: but thou
delytest

delyteſt not in brunt offerynges.

The ſacrifice of God is a troubled ſpret, a broken and contrie harte (o God) ſhalt thou not deſpiſe. Esa.66.a.

O be fauourable and gracious vnto Syon, that ỹ walles of Jeruſalem maye be buylded.

For thē ſhalt thou be pleaſed * with the ſacrifice of the righteouſneſſe, with the burnt offerynges and oblacions: then ſhall they laye bullockes vpon thyne altar. Rom.12.a.

Quid gloriaris in malitia.

The.li. A Pſalme of Dauid.

A

WHy boaſteſt thou thy ſelfe (o ỹ tyraũt) that thou canſt do myſchefe?

Where as the goodnes of god endureth yet dailye.

Thy tunge ymagineth wyckednes, & with lies it cutteth like a ſharpe raſour.

Thou loueſte vngracioulneſſe more then good, to talke of lyes more then righteouſeneſſe. Sela.

Thou loueſt to ſpeake all wordes ỹ maie do hurte, O thou falſe tunge.

Therefore ſhall god cleane deſtroye the, ſmite the in peces, plucke the oute of thy dwellinge, and roote the out of the laude of the liuynge. Sela.

The ryghteous shall se thys, and
B feare, and laughe him to scorne.
Lo this is the man, that toke not
God for his strength, * but trusted vn
Psa.48.a to the multitude of ryches, and was
Luce.12.b. myghty in his wyckednes.
As for me, I am lyke a grene olyue
tre in the house of God: my trust is in
the tender mercy of God for euer and
euer,
I wyl alway geue thankes vnto
the, for that thou hast done, and wyll
hope in thy name: for the sayntes lyke
it well.
Dixit insipiens in corde suo,
The lii, A Psalme of Dauid.
Psal.13.a. The foolishe bodyes say in theyr
A hartes: Tush, ther is no God.
Corrupte are they, and be-
come abhominable in theyr wycked-
nesses: ther is not one, that doth good
God loked downe frome heauen
vpon the chyldren of men, to se yf ther
were any that wolde vnderstand, or
seke after God
Rom.3.b. * But they are all gone oute of the
waye, they are all becom vnprofyta-
ble: ther is none that dothe good. no
not one.
How can they haue vnderstandyng
are workers of wyckednesse, eatynge
vp my

vp my people as it were vreade, & call not vpon God:

They are afrayde where no feare is: for God vreketh the bones of them that be lege the: thou purtest thē to confusion: for God despyseth them.

Oh that the saluacion were geuen vnto Israell out of Sion: Oh that the Lorde wolde delyuer hys people oute of captiuyte.

Then ould Jacob reioyce, and Israell shulde be vyght glad.

Deus in nomine tuo saluum me

The.liii.A psalme of Dauid.

Elpe me (o God) for thy names sake, and delyuer me in the strength. A

Heare my prayer (o god) consyder the wordes of my mouth.

For straūgers are risen vp against me, and the myghtie (which haue not God before theyr eyes) seke after my soule. Sela

But lo god is my helper: it is he that vpholdeth my soule.

* He shall rewarde euel vnto myne enemyes, and in thy truthe shalt thou destroye them. Deut.32.c

A frewyll offerynge wyll I geue & and prayse thy name O Lord, because it is so comfortable.

For thou hast deliuered me out of all my trouble, so that myne eye seithe his desire vpon mine enemyes.

Exaudi deus orationem meam.

The .liiii. A Psalme of Dauid.

A HEare my praiers (o god) & hide not thy selfe frō my petition.

Take hede vnto me, and heare me, how pitcously I moune, and complaine.

The enemye crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischef, so maliciously are they set against me.

My harte is heuy within me, and the feare of death is fallen vpon me.

Fearefulnes and tremblynge are come vpon me, and an horrible dreade hath ouerwhelmed me.

And I saide: o that I had winges lyke a doue that I might flye som where and be at reste.

Lo then would I get me away farre of and remaine in the wildernesse. Sela.

I wolde make haist to escape from Gene. 11. b. the stormy winde and tempest.

* Destroye their tunges (O Lorde) and deuide them, for I se vnrighteousnesse and strife in the citie.

These go daie and night aboute the

the walles, myschefe, and vice are in ẏ myddeste of it. B

Wyckednesse is therin, deceate and gyle go not out of hyr stretes.

Yf it were myn euemy ẏ reuyled me I could beare it: or yf one that oughte me euel will dyd threaten me I wold hyde my selfe from hym.

* But it is thou my companion, my gyde, and myne owne famyliar frend: Psa.37.b Math.7a

We hadde swete and secrete cõmunicaciõs together, and louynglye walked we together in the house of God.

* Let death come hastely vpon them and let thã go downe quyck into hell: for wyckednesse is amõge thẽ in theyr dwellynges. Num.16 c

As for me. I wyl call vnto God, & the Lorde shall helpe me.

In the euenynge, mornyng, and at noone day wyll I mourne & cõplyne: and he shall heare my uoyce.

It is he that delyuerethe my soule in peace from them that lay wayt for me: for they are many agaynste me. C

Yea euen god that endureth for euer shal heare me. and brynge them downe

Sela.

For they wyll not turne: and why: They feare not god.

Yea

Yea they laye handes vpon such as be at peace with him, & so they breake his conuenaunt.

Theyr mouthes are softer then butter, and yet haue they batayll in theyr mynde: theyre wordes are smoother then oyle, and yet be they very swear-
Mat. 6. c des.
luc. 12. c. ✻ O cast thy burthen (or care) vpō
1. Pet. 2. a. the Lorde, he shall noryshe the and not leaue the ryghteous in vnquietnesse.

But as for thē, thou (o God) shalt caste them downe into the pytte of destruction.

The bloud thyrstye and deceatfull shal not lyue out half theyr dayes: Neuerthelesse my thuste is in the.

ii. Miserere mei deus, quoniam cō.
The. lv. A Psalme of Dauid.

A BE mercyfull vnto me (o God) for men wyll treade me downe they are daylye fyghtyng. & troubling me.

Myne enemyes treade me daylye vnder their fete: for they be many, that proudly fygte agaynste me.

Neuerthelesse, whan I am afrayed, I put my thuste in the.

I wyll comforte my selfe in Gods worde: yea I wyll hope in God, & not feare:

feare: What can flesche than do vnto me?

They vexe me dayly in my wordes al that they ymagyn, is to do me euell

They hold altogether, & kepe them selues close, they marke my steppes: how they maye catch my soule.

But in vayne, for it shal escape thē: and why? thou o God, in thy displeasure shal caste downe such people.

Thou tellest my flittinges, thou putteste my teares in thy bottell, and nombrest them. B

When soeuer I cal vpon the, myne enemyes are put to flyghte: wherby I knowe, that thou arte my God.

In Gods worde wyl I reioyce, in the Lordes worde wil I comforte me.

Yea in God do I trust, and am not afrayed: what can man then do vnto me?

Unto the (o God) wyl I prayse my vowes, vnto the will I geue thankes and prayse,

℣. For thou hast deliuered my soule from death, and my fete from fallyng, that I maye walke before God in the lyght of the lyuinge. Psa.114

℟. Miserere mei deus, miserere mei.

The.lvi. A Psalme of Dauid.

BE mercifull vnto me (o God) be mercifull vnto me, for my ſoule
Mat.13.a truſteth in the: and * vnder the ſhadow of thy wynges ſhalbe my refuge vntyll wickednesse be ouerpaſt.

I call vnto God the moſt hyghest euen the God that ſhall helpe me vp againe.

He ſhall ſende from heauen, and ſaue me from the reproſe of him, that wolde ſwalowe me vp. Sela.

This ſhall God ſende, for his mercy and faithfulnes ſake.

I lye with my ſoule amonge the cruel lions: euen among the children of men, whoſe teth are ſpeares and arowes, and their tunge a ſharpe ſwearde.

Set vp thy ſelfe (o God) aboue the heuens, and thy glorye aboue all the
B earth.

They haue layde a net for my fete and preſſe downe my ſoule: they haue digged a pyt before me and are fallen in to it them ſelues. Sela.

* My harte is readye (o God)
Pſa.107a my hearte is redye to ſynge and geue prayſe.

Awake, (o my glory,) awake lute and harpe, I my ſelfe wil awake ryght early.

I wil geue thankes vnto the (o Lorde)
amonge

among the people.

I wyll synge prayses vnto the amonge the Heythen.

* For the greatnesse of thy mercye reached vnto the heauēs, and thy fayth fulnesse vnto the cloudes. Psa.107b

Set vp thy selfe (o God) aboue the heauens, and thy glorye aboue all the arthe.

Si vere vtiq; iusticiam loquimini.

The.lvii. A Psalme of Dauid.

Y F your myndes be vpō ryghte: ousnes, in dede, thē iudge ẏ thinge that is reght, o ye sonnes of men. A

But ye imagyne mischefe in youre hartes, and youre handes deale with wyckednesse.

The vngodlye are frowarde, euen from their mouthers wōbe: as sone as they be borne, they go astray, and speake lyes.

They are as furious as the serpent euen lyke the deafe Adder ⁂ that stoppeth hyr eares. Iciu.7.g.

That she should not heare the voice of ẏ charmer, charme he neuer so wisely.

Breake their teth (o god) in their mouthes, smyte the chaft bones of the Lyons whelpes in sunder, o Lorde. B

That they maye fall awaye lyke, water

water, that turneth a pace: and that whan they ſhoute theyr arowes, they maye be broken.

Let thē conſume awaye lyke a ſnayle, and lyke the vntymly fruite of a woman, and let them not ſe the Sonne.

Or euer youre thornes be ſharpe, the wrath ſhal take them away quick lyke a ſtormy wynde.

℣ The ryghteouſe ſhall reioyce
1.Re.25.g. whan he ſeythe the vengeaunce, and, ſhall waſhe his fete in the bloude of ỹ vngodly.

So that men ſhal ſay: Verely ther is a rewarde for the ryghteous: douteleſſe there is a God that iudgethe the earth.

Eripe me de inimicis meis deus.

The. lviii Pſalme of Dauid.

Delyuer me frō myne enemyes (o my God) and defend me frō thē that ryſe vp agaynſt me.

D

A

O delyuer me frō the wycked doers. & ſaue me from the bloud thyrſtye men

For lo, they lye waytynge for my ſoule: the myghty men gathered togeather agaynſt me, without anye offence or faute of me, o Lorde.

They rune and prepare themſelues, wythout my faute: aryſe come thou

Stande vp O Lorde god of hoostes, thou god of Israell, to visite all Heythen: be not mercyfull vnto them that offende of malicious wickednesse Sela.

* Let them go to and fro, and runne aboute the citye youlynge lyke dogges. Psal. 58. c.

Beholde, they speake (against me) with their mouthe, swearedes are vnder their lyppes: for who regardeth them? B

But thou (o Lorde) shalte* haue them in derision, thou shalte laughe all Heythen to scorne. Psal. 2. b. Pro. 1. c.

My strength do I ascribe vnto the. for thou (o god) art my defence.

God sheweth me his goodnesse plenteously, god letteth me see my desier vpon myne enemyes.

Slay them not, lest my people forget it: but scatter thē abrode with thy power, and put them downe, o Lorde, our defence.

For the synne of their mouthe, for the wordes of their lyppes, & because of their pryde, let thē be taken: & why? Their preachynge is of cursynge and lyes.

Consume them in thy wrath, consume them that they maye perysshe, and L

knowe that it is God whiche ruleth in Jacob, and in all the worlde. Sela.

⁂ Let them go to and fro, and runne about the citye houlyng lyke doggges.

Psal.59a. Let them runne here and there for meate, and grudge whan they haue not ynough.

As for me I will synge of thy power, and prayse thy mercye by tymes in the morninge: for thou arte my defēce and refuge in tyme of my trouble.

Unto the (o my strengthe) wyll I synge, for thou (o God) art my defence and my mercyful God.

Deus repulisti nos et destructi.

The. lix. A Psalme of Dauid.

O God, thou that hast caste vs out & scattered vs abrode: thou that hast bene so sore displeased at vs comfort vs againe.

Thou that hast remoued the lande, and diuided it, heale the sores thereof, for it shaketh.

Thou hast shewed thy people heuy thinges ⁂, thou hast geuen vs a drynke of wyne that we slombre withall.

Esa.51. d
Jere.25. c

Yet hast thou geuen a token for suche as feare the, that they maye caste it vp in the truthe. Sela.

That the beloued myghte be delyuered

uered: helpe them with thy right hãde and heare me.

* God hath spoken in his sanctuary (which thing reioyceth me:) I will diuide Sichem, and meete out the valley of Suchoth. Psa.107a

Galaud is myne, Manasses is myned, Ephraim is the strength of my heade, Juda is my captaine.

Moab is my washpotte, ouer Edõ will I stretche out my shue, Philistea shal be glade of me.

Who wil leade me into the straunge cytie: who will bringe me into Edome:

Shalt not thou do it o God, thou that hast cast vs out: thou god, * that wentest not out with our hoostes. Psa.43.b.

O be thou our helpe in trouble, for vayne is the helpe of man.

Thorowe god we shall do greate actes: for it is he that shal treade down our enemyes.

Exaudi deus deprecationem.

The.lx. A Psalme of Dauid.

HEare my crienge (o God,) geue hede vnto my praier.

Frõ the endes of the earth wil I cal vnto the, whã my hart is in trouble: O set me vp vpon an hye rocke.

For thou arte my hope: a stronge tower for me against the enemye.

I wyll dwell in thy tabernacle for euer, that I may be safe vnder the couerynge of thy wynges. Sela.

For thou (O Lorde) hast herde my desyres, thou haste geuen an heretage vnto those that feare thy name.

Thou shalte graũt the kynge a lõge lyfe, ỹ his yeares maye endure thorow out all generacyons.

That he may dwell before god for euer: Oh let thy louynge mercye and faythfulnesse preserue hym.

So wyll I alwaye synge prayses vn
Psa. 55. d. to thy name, * that I may dayly per fourme my vowes.

Nonne deo subiecta erit anima.

The lxi. A Psalme of Dauid.

My soule waytteth onelye vpon god, for of hym commeth my helpe.

A He onely is my strengthe, my salua tion, my defence, so that I shall not greatly fall.

How lõge will ye ymagine mischef agaynst euery man: ye shal be slayne al the sort of you: yea as a tottrynge wal shall ye be, and like a broken hedge.

Their deuice is only howe to put hym out, they' delyte is in lyes: they geue good wordes with they' mouth, but curse with they' harte, Sela.

Neuertheles

Neuertheles my soule abydeth onely vpon god, for he is my god.

He onely is my strength, my saluacion, my defence: so þ I shall not fall.

In god is my saluation, my glory, my might, & in God is my trust. B

O Put your trust in hym alway (ye people) *poure out your hertes before hym: for god is our hope. Sela. 2 Reg.1.b Psa.41.a

As for men they are but vaine, men are deceatful: vpon the weightes they are altogether lyghter then vanite it selfe.

O trust not in wronge and robbery, geue not your selues vnto vanitie: yf riches increase, set not your hartes vpon them.

God spake once a worde, twyse haue I heard the same: that power belõgeth vnto god.

That thou Lorde are mercyfull, *and that thou rewardeste euery man accordyng to his workes. Rom.2.a

Deus deus meus, ad te de luce.

The.lxii. A Psalme of Dauid. A

God thou art my god: * early O wyll I seke the. Psa.118.h 141

My soule thirsteth for the, my flesche longeth after the in a barenand drye lande, where no water is.

Thus do I loke for the in thy Sanc-

tuary, that I might beholde thy power and glory.

For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

As longe as I lyue wil I magnifie the, and lyft vp my hãdes in thy name

My soule is satisfied euen as it were with marye and fatnesse, whan my mouth praiseth the with ioyful lip-
B pes.

In my bedde will I remembre the and whan I wake, my talkynge shalbe of the.

For thou hast ben my helper and vnder the shadowe of thy wynges wil I reioyce.

My soule hangeth vpõ the, thy right hande vpholdeth me.

They seke after my soule, but in vaine: for they shall go vnder the earth

They shall fall into the swearde, and be apporcion for foxes.

But the kynge shall reioyce in God * all they that sweare by him, shal be
Deu.6.c commended: for the mouth of liers shal be stopped.

Exaudi deus vocem meam.

The lxiii. A Psalme of Dauid.

A Here my voice (o God) in my cõplaynte, preserue my life frome feare of the enemye.

Hyde

Hyde me from the gatherynge toge
ther of the froward: from the heape of
the wycked doers.

Whiche whette theyr tunges lyke
a ſwaerde, and ſhute wyth theyr veny,
mous wordes lyke as wyth arowes.

That they maye priuelye, hurte ỹ
innocent, and ſodenly to hyt him with
out any feare.

They haue deuyſed myſchefe, and
commaunde amonge thẽſelues * how 1.Reg.18b
they maye: lay ſnares: tuſh (ſay they)
who ſhall ſe them.

They ymagyne wyckednesſe, and
kepe it ſecretli amoug thẽ ſelues, euery B
man in the depth of his harte.

But God ſhall ſodenly ſhute with
an arowe, that they ſhall be wonded

Yea theyr owne tunges ſhall make
them fal: in ſo much that who ſo ſeyth
them, ſhall laughe them to ſcorne.
And all men that ſe it ſhall ſaye:
This hath God done: for they ſhal per
ceaue, that it is his worke.

The ryghteous ſhall reioyce in ỹ
Lorde, and put his truſt in hym and all
they that are true of hart ſhalbe glad
therof.

Te decet hymnus deus in Sion
The.lxiiii. A Pſalme of Dauid.

A THou (o God) arte praised in Syon, and vnto the is ꝑ vowe performed.

Thou heareste the prayer, therefore commeth all flesche vnto the.

Oure misdedes preuayle against vs, oh be thou mercyfull vnto our sinnes.

Blessed is the man whome thou Ephes.1.a choseste and receauest vnto the, that he may dwel in thy courte: he shall be satisfied with ꝑ pleasures of thy house euen of thy holy temple.

Heare vs accordyng vnto thy wonderfull righteousnes, o God oure saluacion: thou ꝑ are the hope of al the endes of the earth, and of the brode see.

Whiche in his strength setteth faste the mountaynes, and is gyrded aboute with power.

Whiche stylleth the ragyng of the see the roarynge of his wawes, and the woodnes of the people.

They that dwel in the vttermoste partes are a fraied at thy tokens, thou makest both ꝑ mornyng & euenyng stares to praise the.

Thou visetest the earthe, thou watrest it, and makest it very plenteous.

The ryuer of God is ful of waters, thou prepareste man hys corne, and

thus

thus thou prouidest for the earth.

Thou watrest her forowes, thou breakest the harde clottes therof: thou makest it soft with ỹ droppes of rayne, & blessest the increase of it.

Thou crownest the yeare with thy good, and thy fotesteppes drope fatnes.

The dwellinges of the wildernes are so fat also, that they drop withall: the litle hilles are pleasaunte on euery syde.

The foldes are ful of shepe, the valleis stande so thicke w̃ corne, that they laughe and synge.

Jubilate deo omnis terra.

The. lxv. A Psalme of Dauid.

A Psa.99a

O ✻ Be ioyfull in God (al ye landes) synge praises vnto the honoure of his name, make hys prayse to be glorious.

Saye vnto God: O how wonderfull are thy workes: thorow the greatnesse of thy power shall thyne enemies be confounded.

O that all the worlde wolde worshyppe the, synge of the, and prayse thy name. Sela.

O come hyther and beholde the workes of God, whiche is so wonderful in his doynges amonge the chyldren of men.

*De

Exod 24 e
Josue.3.d * He turned the see into drye land so that they wente thorow the water, on foot: therfore wil we reioice in him.

He ruleth with his power for euer his eyes beholde the people: the rennegates shall not be able to exalte themselues. Sela.

O magnifie our God (ye people) make the voyce of hys prayse to be herde.

Whiche holdeth our soule in life, and suffreth not our fete to slyppe.

B For thou (o God) haste proued vs, thou haste tryed, vs lyke as syluer is tryed.

Thou hast brought vs into captiuite and layed trouble vpon our loynes.

Esay.43 a Thou haste suffered men to ride ouer our heades * we wēt thorow fyre and water: but thou haste brought vs oute and refreshed vs.

Eccl.5.a. Therfore will I go into thy houſ with burnt offeringes, * to paye the my bowes, which I promysed with my lippes, and spake with my mouthe whan I was in trouble.

C I will offre vnto the fatte burnt sacrifices with the smoke of rammes, I will offer bullockes & goates Sela.

O come hyther & herken (all ye that feare god, (I wyl tell you what he hath

he hath done for my ſoule.

I called vnto him with my mouth & gaue him praſes with my tunge.

(Yf I enclyne vnto wicke dnes with my hart the Lord will not heare me.)

Therfore God hath herde me, and conſydred the voyce of my prayer.

Prayſed be God, which hath not caſt out my praier, nor turned his mercy from me.

Deus miſereatur noſtri, &c.

The.lxvi. Pſalme.

GOd be mercifull vnto vs, bleſſe vs, and ſhewe the light of his countenaunce vpon vs. Sela. A

That we maye knowe thy waye vpon earth, thy ſaluacion amonge all Heythen.

Let the people prayſe the (o god.) yea let all people praiſe the.

O let the people reioyce & be glad that thou iudgeſt the folke ryghteouſly, gouerneſte the nacions vpon earth

Let the people praiſe the. (o God) let all the people prayſe the

God, (euen our owne god) geue vs his bleſſynge, that the earth maye bringe forth hyr increaſe.

God bleſſe vs, and let all the endes of the worlde feare him.

Exurgat

Exurgat deus, et dissipentur ini.

The. lxvii. A Psalme of Dauid.

LEt God arise, so shal his enemies be scattered, and they that hate him, shall flye before him.

Num. 10.d Lyke as the smoke vanysheth, so shall thou dryue them awaye: and as waxe melteth at the fire, so shall the vngodly perishe at the presence of god.

But the righteous shalbe glade and reioyce before god, thei shalbe merry and ioyfull.

Oh singe vnto God, sing prayses vnto his name: magnifye him that ryseth aboue the heauens, (whose name is ỹ Lorde) and reioyce before him.

⁂ He is a father of the fatherlesse he is a defender of widowes: euen god Deu. 10.d. in his holy habitacion.

He is the God that maketh men to be of one minde in a house, and bryngeth the prisoners oute of captiuite in due season, but letteth the renuegates continue in scarcenesse.

Exod. 13.b * O God, whan thou wentest forth before thy people, whan thou wentest thorowe the wildernesse. Sela.

* The earth shoke and the heaues Exod. 20.c dropped at the presence of God, in Sy- Judic. 5.e nay: at the presence of god, whiche is ỹ god of Israell.

Thou

Thou o God sendest a gracious B
rayne vpon thine enherita... , and
refreshest it whan it is drie.

That thy beastes maye dwel therin, which thou of thy goodnesse haste prepared for the poore.

The Lorde shall geue the worde, with greate hoostes of Euangelistes.

* Kynges with theyr armyes shall Iosu.10.
flye, and they of the housholde shall diuide the spoyle.

Yf so be that ye lye amonge the pales, the doues fethers shalbe couered with syluer and hyr winges of the colour of gold.

Whan the Almyghtye setteth kinges vpō the earth, it shalbe clear euen in the darknesse.

The hill of Basan is Gods hill, the hill of Basan is a plenteous hill.

Why hope ye so, ye greate hilles? It pleaseth God to dwell vpon thys hill, ye the Lorde wyll abyde in it for euer.

The charettes of God are many thousande tymes thousande, the Lorde is amōge thē in the holy Synay. C

* Thou arte gone vpon highe, thou Ephe.4.a
haste led captiuite captiue, and receaued gyftes for men.

Yea euen for thine enemyes, that

they

they might dwell with the Lorde God.

Praysed be the Lorde, dayly, euen the god whiche helpeth vs, & poureth his benefytes vpon vs. Sela.

The god that is oure Saueoure, euen god the Lorde, by whom we escape death.

The God that smyteth his enemyes vpon the heades, and vpon the heery scalpes, suche as go one styll in their wickednesse.

The Lorde hath saide: Some wyll I bryng agayne frome Basan, some will I bringe againe frome the depe of the see.

That thy foote maye be dypped in the bloud of myne enemyes, & that thy dogges maye lycke it vp.

It is well sene (o God) how thou goeste, howe thou my God and kynge, goest in the sanctuary.

Thy syngers go before, & then the minstrels amonge the mayoens with the timbrels.

D O geue thankes vnto god the Lorde in the congregacion, for the welles of Israel.

Iudi. 20. * There lytle Beniamin, the princes of Iuda, the princes of Zabulon, & the princes of Naphtali, beare rule among them.

Thy

Thy God hath committed strength vnto the: stably she the thynge (o God) that thou hast wrought in vs.

For thy temples sake at Jerusalem: shall kynges bryng presentes vnto the.

Reproue the beastes amonge the redes, the heape of bulles with the calues: those that dryue for money.

Oh scattre the people that delite in battayle.

The princes shall come out of Egypt, the Morians lande shall stretche out hir handes vnto god.

Singe vnto god, o ye kingdomes of the earthe: o synge prayse vnto the Lorde. Sela.

Whiche sytteth in the heauens ouer all from the begynnynge: Lo, he shall sēde out his voice, yea, & that a mightye voyce.

Ascribe ye the power vn to god, hys glorye is in Israell, and his myghte in the cloudes.

God is wonderfull in hys Sanctuary, he is the god of Israell, he wyll geue strength and power vnto his people. Blessed be god.

Saluum me fac deus, quoniam.

The.lxviii. A Psalme of Dauid. S

HElpe me (o God) for the waters are come in, euen vnto my

my soule.

I stycke fast in the depe myre, wher no groūde is: I am come into depe waters, and the floudes will drowne me,

I am wery of ceyenge, my throte is drye, my syght falleth me, for waytynge so longe vpon my God.

Psa.34.c. Joh.13.c. * They that hate me without a cause, are mo then ẏ heeres of my head: they that are myne enemyes, & woulde destroye me gyltlesse, are mighty: I am fayne to paye the thinges that I neuer toke.

God, thou knowest my simplenesse and my fautes are not hyd from the.

Let not them that truste in the (o Lorde God of hoostes) be ashamed for my cause: let not those that seke the, be confounded thorowe me o God of Israell.

B And why? for thy sake do I suffre reprofe, shame couereth my face.

I am become a straunger vnto my brethren, and an aleaunte vnto my mothers children.

Psal.18.c. Joh.2.b ‡Ro.15.a. * For the zele of thyne house hath euen eatē me, ⁘ & the rebukes of them that rebuked the, are fallen vpon me.

I wepte and chastened my selfe with fastynge, and that was turned to my reprofe.

I

I put on a sacke cloth, and therefore they yelled vpon me.

⁂ They that sat in the gate, spake against me, and ⁂ the dronkardes made songes vpon me. Job. 30. a. *Tre. 3. k.

But Lorde, I made my prayer vnto the, in an acceptable tyme: Heare me (o God) with thy greate mercy and sure helpe.

Take me out of the myre, that I syncke not: Oh let me be delyuered frō them that hate me, and oute of the depe waters.

Lest the waterfloude drowne me, that the depe swalowe me not vp, and ỹ the pytte shut not hir mouthe vpō me

Heare me (o Lorde) for thy louinge kindnes is comfortable: turne the vnto me, accordynge vnto thy greate mercy. Hyde not thy face frome thy seruaunt, for I am in trouble: O hayste ỹ to helpe me.

Drawe nye vnto my soule, and saue it: Oh delyuer me because of myne enemyes.

Thou knowest my reprofe my shame and my dishonoure, myne aduersaries are all in thy sight.

The rebuke breaketh my hart, & maketh me heuy: I loke for some to haue pytie vpon me, but there is no man: and

for some to comforte me, but I fynde
Mat.17.d none.
Joh.19.c. * They gaue me gall to eate: & whā I was thirsty, they gaue me vineger to drynke.

D * Let their table be made a snare
Rom.11.c. to take them selues withal, & an occasion to fal, and a rewarde vnto them.

Let their eyes be blynded, þ they se not, and euer bowe downe their backes

Powre out thine indignacīō vpon them, & let thy wrothfull displeasure take holde of them.

* Let their habitacion be voyde, &
Mat.23.c, no man to dwell in their tentes.
Act.1.d. For they persecute hym whome þ hast smytten, and beside thy woūdes they haue geuen him more.

Let them fal from one wyckednesse to another, and not come into thy righteousnesse.

Exod.32.g Let thē be wypped * out of the boke of the lyuyng, & not be written among the righteous.

As for me I am poore & in heuines let thy helpe defende me, o God.

E That I may prayse the name of God with a songe, & magnifye it with thankesgeuynge.

Thys shall please the Lorde better then a bullocke, that hathe hornes and

and hostes.

O consider thys & be glad (ye that be in aduersite) seke after God, & your soule shall lyue.

For the Lord heareth the poore and despiseth not his prisoners.

Let heauen & earth prayse him, the see, and al that mouеth therin.

For God wyl saue Syon, & buyld the cities of Juda, that mē may dwell there, and haue them in possession.

The sede of hys seruaunts shal inherete it and they that loue his name, shall dwel therin.

Deus in adiutorium meum intende.

The. lxix. A Psalme of Dauid.

A Psa. 39.

HAyst the (o God) to deliuer me, and to helpe me, o Lorde.

Let them be ashamed & confounded that seke after my soule: let thē be turned backewarde & put to confusiō that wysshe me euell.

Let them soone be brought to shame: that crye ouer me: There there.

But let al those that seke the be ioyful & glad in the. & let all such as delyte in thy saluacion, saye alwaye: The Lorde be prayed.

As for me, I am poore & in misery, hayst the God for to helpe me.

Thou art my helpe, my redemer.

and my God: Oh make no lōge tariēge.

A In te domine speraui.

Psa.30.a The.lxx.Psalme

IN the o Lord * is my trust, let me neuer be put to confusion, but rydde me and deliuer me thorow thy ryghteousnesse: encline thyne eare vnto me, and helpe me.

Be thou my stronge holde (wherunto I may alway flye) thou that hast promised to helpe me: for thou arte my house of defence and my castell.

Delyuer me (o my God) oute of the hande of the vngodly, oute of the hande of the vnrighteous and cruel man.

Psal.11.b. * For thou (O Lorde God) art the thinge that I longe for, thou arte my hope euen fro my youthe.

Iere.1.a. I haue leaned vpon the euer sence I was borne, ⁂ thou arte he that toke me out of my mothers wombe, therefore is my prayse alwaye of the.

I am become a wonder vnto the multitude, but my sure trust is in the.

Oh let my mouth be fylled with thy praise and honoure, all the daye longe.

Cast me not away in myne olde age. forsake me not whan my strengthe fayleth me.

For myne enemyes speake againste me

me, and they that lay wayte for my soule take theyr coũsell together, saienge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

Go not farre fro me, o god: my God hayst the to helpe me.

Let them be confoũded and perish that are against my soule: let them be couered with shame and dyshonoure, that seke to do me euel.

As for me, I will pacientlye abyde alwaye, and will euer encrease thy praise.

My mouth shal speake of thy righteousnesse and sauinge health, all the daie longe: for I know no end therof

Let me go in (O Lorde god,) and I will make mencion of thy power & ryghteousnesse onely.

Thou (o God) hast learned me from my youth vp vntyl now, therfore will I tell of thy wonderous workes

Forsake me not (o God (in myne old age whã I am gray headded: * vntil I haue shewed thin arme vnto chil ders childrẽ, and thy power to all them that are yet for to come. Deut. 6. d.

The ryghteousnesse (o God) is very hye, thou that doest greate thinges: o God, who is lyke vnto the:

 O what

L O what great troubles and aduer-
sytye hast thou shewed me? and yet dyd
dest thou turne and refreshe me, yea and
broughtst me from the depe of ꝑ earth
agayne.

2.Reg.7a ✻ Thou hast brought me to greate
honour, and cõforted me on euery syde

Therfore wyl I prayse the and thy
faythfulnesse (o god) playeng vpon the
lute: vnto the wyl I synge vpon ꝑ harp
o thou holy one of Israell.

My lyppes would fayne synge
prayses vnto the, and so wold my soule
whom thou hast delyuered.

My tong talketh of thy ryghtcous
nes all the daye longe, for they are con
founded & broughte vnto shame, that
soughte to do euell.

Deus iudicium tuum regida.

The.lxxi. A Psalme of Salomon

G Eue the kynge thy iudgment (o
God,) and thy ryghtcousnes vn
A to the kynges sonne

* That he maye gouerne thy people
Deu.17.b accordynge vnto right, and defend thy
poore.

That the mountaynes maye bring
peace, and the lytle hylles ryghtcous-
nes vnto the people.

He shal kepe the symple folke by
theyr right, defende the chyldren of

the

the poore, and punishe the wrongeous doer.

Thou shalt be feared * as long as the Sonne and the Moone endureth, from one generacion to another. Psa.88.c

He shall come downe lyke the rayne into a flese of wol, and lyke ỹ droppes that do water the earth. B

In hys tyme shall ryghteousnesse florysh, yea and abundauuce of peace, so longe as the Moone endureth.

* Hys dominion shall be from the one see to the other, and from the flode vnto the worldes ende: 3.Reg.4b Ex.23.d.

They that dwel in the wyldernes shal knele before him, and hys enemies shall lycke the dust.

* The kynges of the see and of ỹ Iles shal bryng presentes, the kynges of Araby and Saba shall offer gyftes. 3 Re.10 8. Esa.60.8 Mat.2.b

All kynges shal worshyppe him and all Heythen shall doo hym seruice.

For he shall delyuer the poore whan he crieth, and the nedy that hath no helpe.

He shalbe fauorable to the symple and poore, he shall preserue the soules of suche as be in aduersyte.

He shall delyuer theyr soules from extorcion and wronge, and deare shall C

theyr bloude be in hys syght,

He shall lyue, and vnto hym shall be geuen the golde of Arabia: prayer shall be made euer vnto him, and daily shal he be praysed,

There shall be an heape of corne in the earth hye vpon the hylles, hys frute shal shake like Libanus, and shal be greue in the cytie, lyke grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the Sonne amonge the posterytyes whyche shall be blessed thorowe him, and all the Hye
Iud. 13. d. then shall prayse him.
Psal. 135 a Blessed be the Lorde God, euen the God of Israell, * whiche onely dothe wonderous thynges.

And blessed be ẏ name of his maiestye for euer, and al landes be fullfylled w̄ hys glorye, Amen. Amen.

¶ Here ende. he prayers of Dauid. the sonne of Jesse.

Quam bonus deus Iseael.

The. lxxii. A Psalme of Asaph

A O How louyng is god vnto Israel, to such as are of cleane hart

Neuerthelesse my fete were al most gone, my treadiges had wel nye slypte
Iob. 12. a And why: * I was greued at
Iers. 12. a the wycked, to se the vngoddly in suche
Abd. 1. c

pros=

prosperite.

For they are in noparell of death, but stand fast lyke a palace.

They come in no mysfortune lyke other folke, nother are they plaged lyke other men.

And this is the cause that they are so puft vp in pryde, and ouer whelmed wyth cruelte and vnryghteousnes.

Theyr eyes swel for fatnes, they do euen what they lyst. B

Corrupte are they, and speake blasphemyes malycyously, proude and presumptuous are theyr wordes.

They stretch forth theyr mouth vnto the heauen, and theyr tunge goethe thorowe the worlde.

Therfore fall the peoplevpon them and there oute sucke they no smale aduauntage.

* Tush (sayethey,) howe shal god perceaue it: is there knowlege in the moost hyest. Psa.99.a

Lo thyse are the vngodly, these prosper in the worlde, these haue ryches in possession.

* Shulde I then clense my harte in vayne, (thoughe I) and washe my handes in innocency? Mala.3.a

Wherfore shulde I be then punysshed daylye, and be chastened euerye

morninge.

C Yea I had almoost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children

Then thoughte I to vnderstande this but it was to harde for me,

Vntyl I went into the Sanctuary of God, and consydred the ende of these men,

Psal.91.a * Namely how thou hast set them in a slyppery place, that thou mayeste caste them downe headlynges, and destroy them.

O how sodenly do they consume, perysshe, and come to a fearfull ende?

Psa.89.a * Yea euen lyke as a dreame whan one awaketh, so makeste thou their ymage to vanisshe out of their cytie.

Esa.29.b Thus my harte was greued, and

D it went euen thorowe my reynes.

So foolysshe was I and ignorannt and as it wer a beast before the.

Neuertheless, I am alwaye by the thou holdest me by my right hande.

Thou leadest me with thy counsell, and afterwarde receauest me vnto glory.

O what is there prepared for me in heauen: ther is nothynge vpō earthe. that I delyre in comparison of the.

My flesshe and my harte fayleth, but

God

God is the strength of my harte* and my porcion for euer.

For lo, they that forsake the, shal perysh: thou destroyest all them that cõmytte fornycacion agaynst the.

But it is good for me to holde me fast by god, to put my trust in the Lorde God, and to speake of all thy workes

Ut quid deus repulisti in finem

The lxxiii. A Psalme of Asaph.

O God, wherfore doest thou cast vs so cleane away Why is thy wrath so whote aganst ẏ shepe of thy pasture:

O thinke vpon thy congregacion, whom thou hast purchased from the begynnyng, the staffe of thine enheritaunce, whom thou haste redemed euen this hill of Sion. wherin thou dwellest.

Treade vpon them with thy fete and cast them downe to the grounde, for the enemye hath destroyed al together in the Sanctuary.

Thyn aduersaries roare in thy houses, & set vp theyr banners for tokens. Men may se the axes glyster aboue, lyke as those that hewe in the woo[illegible].

They cut downe all the sylynge worke of the Sanctuary wyth byllis and axes.

They

4.Re.25.b 2Pa.36.c. Ese.16.d. * They haue set fyre vpon thy Sanctuary, they haue defyled the dwelling place of thy name, euen vnto the grounde.

B Yea they saye in theyr hartes: Let vs spoile them altogether, thus haue they burnt vp al the houses of God in the lande.

We se our tokens no more, there is not one prophete more, no not one that vnderstandeth any more.

Oh God how longe shal the aduersarye do this dishonoure? howe longe shall the enemye blaspheme thy name? for euer?

Why withdrawest thou thyn hand dewyy pluckest thou not thy ryghte hande oute of thy bosome, to consume thyne enemyes?

But God is my kinge of olde, the helpe that is done vpon earth, he doth it himselfe.

Exod.14.c * Thou diuidest the see thorowe thy power, thou breakest the heades of the dragons in the waters.

Thou smitest the heades of * Leuiathan in peces, and geuest him to be meate for the people in the wyldernes

Esay.27.a Job.40.c.

Thou dyggest vp wells and brookes, thou dryest vp myghtye waters:

L The daye is thyne, and the nyghte is

is thyne: thou hake prepared the lyghtes and the Sonne.

Thou hast set all the borders of the earthe, thou hast made bothe Sommer and Wynter.

Remembre this (o Lorde) howe the enemye rebuketh, and howe the foliche people blaspheme thy name.

O delyuer not the soule of thy turtle doue vnto the beastes, and forget not the congregacion of the power for euer.

Loke vpon thy couenaunt, for the darke houses of the earthe are full of wickednesse.

O let not the symple go awaye ashamed: for the powre & nedy geue prayses vnto thy name.

Aryse (o God) and mainteyne thine owne cause, remembre how the foolysh man blasphemeth the dayly.

Forget not the voice of thine enemyes, for the presumpcio of them that hate the, increase the euermore and more.

Confitebimur tibi deus.

The. lxxiiii. A Psalme of Asaph.

Vnto the (o God) wyll we geue thankes, yea vnto the wyll we geue thankes, and seynge thy name is, lo nye, we will tell of thy wō-

derous

derous workes.

Whā I may get a cunuenient tyme,
I shall iudge accordinge vnto right.

The earth is weke, and all that is therin: but I beare vp hyr pyllers Sela.

I said vnto the madde people: Dealenot so madly, and to the vngodly: Set not vp youre hornes.

Set not vp your hornes on hyghe, and speake not with a stifnecke.

For promocion commeth nother from the East, nor from the West, nor yet from the wyldernesse.

Ecclesiastes. And why? * God is the iudge: he putteth downe one, and setteth vp another.

Esaias. For in the hande of the Lorde ther is * a cuppe full of stronge wyne, and he poureth out of the same: As for the dregges therof, al the vngodly of ye earth shal drynke them and sucke them out.

But I will take of the God of Jacob, and prayse him for euer.

All the hornes of the vngodly will I breake, and the hornes of the righteous shall be exalted.

Notus in iudea deus, in Israel,
The lxxv. A Psalme of Asaph

A N Iuda is God knowne, his name is great in israell.

At Salem is hys tabernacle, and

and his dwellynge in Sion.

* There breaketh he the arowes of the bowe, the shylde, the sweard, and the whole battayle. Sela. Psal 45.b

Thou arte of more honour and myght then the hylles of robbers.

The proude shall be robbed and slepe theyr slepe, and the mygyty shall be able to do nothinge with theyr handes.

Whan thou rebukest them (o God of Iacob,) both the charetes and horsemen shall fal on slepe. B

Thou arte farfull, for who maye abyd in thy sight, whā thou art angry:

* Whan thou lettest thy iudgement be herde frō heauen, the earth trēbleth and is styll. Iudi.4.e :Ps.10.b 4 Esr.19.b

Yea whan God aryseth to geue iudgment, and to helpe all, them that be in aduersyte vpon earth. Sela

Whan thou punyshest one man he must knowlege that thou art redy to punyshe other mo

* Loke what ye promyse vnto the Lorde your God, se that ye kepe it, all ye that be rounde about hym, bringe presentes vnto hym that oughte to be feared. Deut.23.b Eccl.v.a.

Whyche taketh awaye the brethe of princes, and is wonderfull amonge the

the kynges of the earth.

A Voce mea ad dominum clamaui.

The. lxxvi. A Psalme of Asaph.

I Cryed * vnto God wt̄ my voyce:
Psa.141a yea euen vnto god cryed I with my voice, and he heard me.

In the tyme of my trouble I sought the Lorde, I helde vp my handes vnto him in the nighte season: for my soule refused all other comforte.

Whā I was in heuynesse, I thought vpon god, whā my harte was vexed thē did I speake. Sela.

Thou heldeste myne eyes waking, I was so feble, that I coulde not speake

* Then remembred I the tymes of
Psa.142a olde, and the yeares that wer past.

I called to remembraunce my song in the nighte, I communed with myne owne harte, and I soughte oute my spirite.

B Wyll the Lorde caste out for euer: will he be no more intreated?

Is his mercy cleane gone? Is his promyse come vtterly to an ende for euermore?

Hathe the Lorde forgotten to be gracyous? hath he shutte vp hys louynge kyndnesse in displeasure?

Sela.

* At the laste I came to thys point,

that

that I thoughte: O why arte thou so foolyshe: the ryght hande of the most hyest can chaunge all.

Therfore will I remembre the workes of the Lorde, and call to mynd thy wonders of olde tyme.

I wyl speake of al thy workes, and my talkynge shall be of thy doynges.

Thy way (o god) is holy, who is so great and myghty as god.

Thou art the god that dothe wonders, thou haste declared thy power amonge the people. C

* Thou wyth thyne arme haste delyuered thy people euē the sonnes of Iacob and Ioseph. Sela Exod. 4. 8

The waters saw the (o God) the waters saw the, and were afrayed: the depthes were moued.

The thycke clowdes poured out water the cloudes thōdered, and theyr arowes went abrode.

The thonder was herde rounde about, the lyghtenynges shone vpon the grounde: the earth was moued & shooke wyth all.

Thy waye was in the see, and thy pathes in the great waters, yet couldē no man knowe thy foote steppes.

Thou leddeste thy people lyke a

flocke of shepe by the hande of Moses and Aaron.

Attendite populo meus legem.

The lxxviii. A Psalme of Asaph.

A Psa.39.1. HEare my law (o my people) encline your eares, vnto the wordes of my mouth.

Math.13.c. ✻ I will open my mouth in parables, and speake of thynges of olde

Exod.12.d Deu.4.b. and.11.c. Ephe.6.a. * Which we haue herde & knowne, & such as our fathers haue told vs.

That we shulde not hyde them frō the chyldrē of the generacyōs to come: but to shewe the honoure of the Lorde, his myght and wonderfull workes that he hath done.

Exod.12.c and.13.d. Deut.6.d. He made a couenant with Jacob and gaue Israell a lawe, * . whych he cōmaunded oure forefathers to teach theyr chyldren.

That theyr posterete myght know it, and the chyldren whyche were yet vnborne.

To the intente that whan they came vp, they myght shewe theyr cheldren the same.

That they also myght put theyr truste in God, and not to forget what he had done, but to kepe hys commaundementes,

Eccl.18.b and.20.c * And not to be as theyr forefathers

thers. ✻ a frowarde and ouerthwarte generacion: a generacion that set not theyr hartt a ryght, and whose sprete was not true towarde God. *deu. 32. a B

✻ Like as the children of phraim why the beyng harnessed, and caryenge bowes, turned them selues backe in the tyme of battayle. 1. Reg. 4. a

They kepte not the conuenaunte of God, and woulde not walke in hys lawe.

They forgat what he had done, and the wonderful workes that he had shewed for them.

Maruaylous thynges dyd he in ẏ syght of theyr fathers, in the lande of Egypte, euen in the felde of Zoan.

* He diuyded the see, and let them go thorowe it, and made the waters to stande lyke a wall. Exo. 14. e.

✻ In the daye tyme he led them with a cloud, and al the nyght thorow wyth a lyght of fyre. Exo. 13. d.

✻ He dyd cleue the harde rockes in the wylder nesse, and gaue them drynk ther of, as it had ben out of the grate depth. Exod. 17 b Num. 20 a

He broughte waters out of the * stony rocke, so that they gushed oute lyka the ryuers. 1. Co. 10. a

Yet for all this they synned agaynst

hym, and prouoked the moost hyest in the wyldernes.

They tempted god in theyr hartes and required meate of theyr lust.

Exo.16.a. Num.15.a

For they speake agaynste God, and sayde: * yea yea God shall prepare a table in the wyldernesse, shal he.

Lo he smote the stony rocke, that the watery streames gulshed oute, and the streames flowede wyth all but how can he geue breade, and prouyde flesshe for his people.

When the Lorde herd this, he was wrothe, so the fyre was kynled in Jacob, and heuy displeasure agaynst Israell.

Because they beleued not in God and put not theyr trust in his helpe.

So he commaunded the cloudes aboue and opened the doores of heauen.

Exod.16.a Deu.8.a Sap.16.d

* He rayned downe Manna vpō thē for to eate, and gaue them bread from hauen.

Joh.6.d.

Whā dyd they eate angeles fode for he sent them meate ynoughe.

He caused the Easte wynde to blowe vnder the heauen, and thorowe hys power he broughte in the Southe wynde.

Exod.16.e num.11.g.

He made the flesshe to rayne vpon them as thycke as duste, and fethered foules

foules lyke the sonde of the see.

He let it fall amonge theyr tentes rounde about theyr habitacions,

So they dyd eate and were fylled, for he gaue thē theyr own desyre: they were not dysapoynted of theyr lust. num.11.8.

* But whyle the meate was yet in theyr mouthes, the heuy wrath of god came vpon them, slewe the welthyest of them, and smote downe the chosen men of Israell. D

* But for all this thei synned yet more, and beleued not his wonderous workes. num.14.a.

Therfore theyr dayes were consumed in vanyte, and sodenly were theyr yeares gone.

Whan he slewe them, they sought hym, and turned them early vnto God

They thought thē that God was theyr succoure, and that the hye god was theyr redeimer.

Neuertheless they dyd but flatter him in theyr mouthes, and dissembled with him in their tonges.

For their hertes was not whole wt hym, nother continued they in his couenant.

But he was so mercyfull, that he forgaue their mysdedes, and destroyed them not.

Yea many a tyme turned he hys wrath a way, and wold not suffer hys whole displeasure to aryse.

Psa.10.b * For he consydred that they were but flesh: euen a wynde that passeth awaye, and commeth not agayne.

O how ofte haue they greued dym in the wildernesse?

How many a tyme haue they prouoked him in the desercte.

They turned backe, and tempted God, and moued the holye one in
B Israell.

They thought not of hys hande, in the daye whan he delyuered them from the hande of the enemye.

How he had wroughte hys miracles in Egypte, and hys wonders in the lande of Zoan

Exo.7.d. ⁂ Howe he turned theyr waters into bloude, so that they might not drynke of the ryuers.

Exo.8 ⁂ How he sent lyce amonge them, to eate them vp. ⁂ and frogges to de
* Exo.8.b stroye them.

Exo.10.d ⁂ Howe he gaue theyr frutes vnto the caterpyller, and theyr labour vnto the grashopper.

Exo.9.c ⁂ How he bet downe theyr vynetardes with hayle stones, & theyr Mouleberry trees with the frost.

how

Howe he smote theyr cattell with haylestones, and theyr flockes wyth whote thonderboltes

How he sent vpon thē the furiousnes of his wrath, anger & displeasure with trouble and sallynge in of euel angels.

* Whan he made a waye to his fearful indignacion, and spared not theyr soules from death, yea and gaue theyr cattell ouer to the pestilence. Exod. 9. a

* Whā he smote all the fyrst borne in Egypte, the mooste principall and myghtyest in the dwellinges of Ham. Exo. 12. e. Psa. 134 b

But as for his owne people, he led them forthe lyke shepe, and caryed them in the wildernesse lyke a flocke. F

He brought them oute safely, that they shulde not feare, and ouer whelmed theyr enemies with the sea.

He caryed them vnto the borders of his sanctuary: euen into thys hill. whiche he purchased with his ryght hande.

* He dyd caste oute the Heythen before them, caused theyr lande to be diuided monge them for an heretage. and made the trybes of Israell to dwell in theyr tentes. Deut. 3. a. Iosu. 6. a. 10. 11.

For all this they tempted and displeased the mooste hyghe God, and kept

not his conuenaunt

But turned theyr backes and fel awaye, lyke theyr fore fathers, startyng asyde lyke a broken bowe.

And so they greued him with theyr hye places, & prouoked him with their ymages.

Whã God herde this, he was wroth and toke sore displeasure at Israel.

Jere.7.a. * So that he forsoke the tabernacle in Silo, euen his habitaciõ, wherin he dwelt amonge men.

* He delyuered theyr power into captiuite, & theyr glory into the enemyes

3.Reg4.b handc.

He gaue hys people ouer into the swearde, for he was wroth wyth hys

G heretage.

The fyre consumed theyr yongemen, and theyr maydens were not geuen to mariage.

Theyr prestes were slayne with the swearde. & there were no wydowes to make lamentacion.

So the Lord awaked as one out of slepe, and lyke a giaunt refreshed with wyne.

8.Reg.5.b * He smote his enemyes in the hynder partes, and put thẽ to a perpetuall shame.

He refused the tabernacle of Joseph

and

and chose not the tribe of Ephraim

Neuertheless, * he chose the tribe of Iuda, euen the hyl of Syon, whych he loued. Psa.86.a.

And there he builded his temple on hye, and layed the foundacion of it ly ke the grounde, that it myght perpetu ally endure.

⁂ He chose Dauid also, hys ser naunt, and toke him awaye frome the shepfoldes. 1.Regi.16.a

As he was followynge the yewes greate with yonge, he toke him that he myght fede Iacob his people, & Israel his enheritaunce.

So he fed them with a faithful and true harte, and ruled them with al the diligence of his power.

Deus venerunt gentes

The.lxxviii. A Psalme of Asaph.

O God, ⁂ the Heythen are fallen into thy heretage: thy holy tẽ ple haue they defyled, & make Ierusa lem an heape of stones A Par.36.c.

⁂ The dead bodyes of the seruaun tes haue they geuen vnto the foules of the ayre to be deuoured, and the flesshe of thy sayntes vnto the beastes of the lande. Iere.15.a. 16.a34.d. 1.mac.7.b

Theyr blonde haue they shed lyke water on euery syde of Ierusalem and ther

ther was noman to burye them.

1.Re.19.b. * We are become an open shame vn
Psa.43.b. to oure enemyes. a very scorne and de
Iere.19.a. rysion vnto them that are rounde a-
bout vs.

Lorde, how longe wylt thou be an
grye: shall thy gelousy burne lyke fyre
for euer:

Iere.10.d. * Poure out thyne indignacion vp
on the Heythen that knowe the not, &
vpon the kyngdomes that cal not vpon
thy name.

For they haue deuoured Jacob, and
layed wayste his dwellynge place

Esa.64.b * O remembre not our olde syn-
nes, but haue mercy vpon vs (and that
soone:) for we are come to greate my
sery.

B Helpe vs (O God oure Saueoure)
for the glory of thy name: o delyuer vs
& forgeue vs our synnes for thy names
sake.

Psa.113.b * Wherfore shal the Heythē saye
where is now theyr God.

O let the vengaunce of thy ser-
nauntes blonde that is shed be open-
ly shewed vpon the Heythen in oure
syghte.

O let the sorowfull syghynge of
the prisoners come before the, and
accordynge vnto the power of thyne
arme

arme, preserue those that are appointed to dye.

And for the blasphemy wherewyth our neighbours haue blasphemed ỹ re-warde them (o Lorde) seuen folde into their bosome.

So we that be thy people and shepe of thy pasture, shall geue the thankes for euer, and wyll alwaye be shewynge thy prayse forth, more and more.

Qui regis Israel intende.

The.lxxix. A Psalme of Asaph.

HEare O thou shepherde of Israell, thou that leadeste Iacob lyke a flocke of shepe: shew thyself thou that sytteste vpon the Cherubyns. A

* Before Ephraim. Beniamin and Manasses steare vp thy power, & come helpe vs. num.2.c.

Turne vs again (o God) shewe the lyght of thy countenaunce, & we shall be whole.

O Lorde of hoostes, how long wilt thou be angrye ouer the prayer of thy people?

* Thou haste fedde them with the breade of teares, yea thou haste geuen them plenteousnesse of teares to drynke. Psa.41.8

Thou hast made vs a very stryfe vnto oure neyghbours, and oure enemyes laughe

laught vs to scorne.

Turne vs agayn (thou God of hoostes,) shewe the lyght of thy countenaunce, and we shall be whole.

Esay v .a
Jere. 12. b'
Wath. 21d

* Thou haste brought a vyniarde out of Egipt, thou oyddest cast out the Heythen, and plante it.

Thou madest rowme for it, and caused it to take rote, so that it fylled the lande.

The hylles were couered with the shadowe of it, and so were the stronge Cedre trees with the bowes therof.

She stretched out hyr braunches vnto the sea, & hyr bowes vnto the water

Why hast thou then broken down hyr * hedge, that all they whych go by plucke of hyr grapes.

Psa. 88. a

The wilde boze out of the wood hath wruthed it vp and the beastes of the felde haue deuoured it.

Turne the agayne (o thou God of hoostes) loke downe from heauen, be holde and vyset thys vynyarde.

Mayntayne it, that thy rygthād hath planted, an ⁂ the sonn whome thou madest so much of for thy selfe.

Exod. 4. d

⁂ For why: It is burnt with fyre and lyeth wayst: o let them perysshe at the rebuke of thy wrath.

2. Psa. 36. 1

Let thy hande be vpon the man of thy

thy ryghthande, & vpon the man whom thou madeste so muche of for thyne owne selfe.

And so wyll not we go backe from the: oh let vs lyue, and we shal cal vpõ thy name.

Turne vs agayne O Lorde God of hoostes, shewe the lyght of thy countenaunce, and we shall be whole.

Exultate deo adiutori nostro.

The.lxxx. A Psalme of Asaph.

SYng merily vnto God wyych is oure strengthe, make a cheerefull noyse vnto the God of Iacob. A

Take the Psalme, bryng hyther the tabret, the merry harpe and lute.

Blowe vp thy trõpettes in the new Moone, vpon our solemne feast daye, nom, 2e. 8.

* For thys is the vse in Israell & a lawe of the God of Iacob.

Thys he ordeyned in Ioseph for a testimony, whan he came oute of Egypte, and had herde a straunge language.

Whan he eased hys shoulder from the burthẽ and whan hys hãdes were delyuered from the pottes.

* Whan thou calledest vpon me in trouble, I helped the, and herde the. Exo.33.

* what tyme as the storme fell vpon: Exo.19.c.

the

Exod.17.a the: I proued the also ✻ at the water of stryfe. Sela.

B Heare o my people, for I assure the o Israell, yf thou wylt herken vnto me

Ther shall no straunge God be in the, nother shalt thou worshyp any o= ther God.

Exo.20.a. ✻ I am the Lorde thy God, whi= che brought the out of the laude of Egypt: opē thy mouth wyde, and I shal fyll it.

Prou.1.c. ✻ But my people wolde not heare my voyce & Israel wolde not obey me

Roma.1.b ✻ So I gaue them vp vnto theyr owne hartes lust, and let them folow theyr owne ymaginations.

O that my people wolde obey me. For yf Israel wolde walke in my wayes.

I shuld soone put downe theyr ene myes, & turne myne hād agaynst theyr aduersaryes.

The hartes of the Lorde shoulde mysse Israell, but their tyme shuld en= dure for euer.

Deut.31.b He shuld fede them with the finest wheate floure, & satisfye them, ✻ with hony out of the stony rocke.

Deus stetit in synagoga deorum.

The.lxxxi. A Psalme of Asaph.

God

GOd ſtandeth in the congregacio of the goddes, and is a iudge among the iudges. A

⁂ How longe wyll ye geue wrong iudgement, and accepte the perſonnes of ỹ vngodly: Sela. Mich.3.a. Soph.3.a

Defende the poore and fatherleſſe, ſee that ſuche as be in nede & neceſſite haue ryghte.

* Delyuer the out caſte and poore and ſaue hym from the hande of the vngodly. Pſal.24.b

Neuertheleſſe, they wil not be learned and vnderſtande, but walke on ſtyl in darkenes: therefore muſt al the *fundacions of the lande be moued. Eſaye.3.a

⁂ I haue ſayde: Ye are goddes, ye al are the children of the moſt hyghest. Exod.22.b Ioha.10.d

But ye ſhall dye lyke men, and fall lyke one of the tyrauntes.

Aryſe (o God) and iudge thou the earthe: * for all heythen are thyne by enheritaunce. Pſal.2.b.

Deus quis ſimilis erit tibi:

The.lxxxii. A Pſalme of Aſaph.

HOlde not thy tung (o God) kepe not ſtyll ſilence, refrayne not thy ſelfe o God. A

* For lo, thyne enemyes make a murmuringe: and they that hate ỹ lifte vp their heade. Pſal.2.a.

they

They ymagyne craftely agaynste thy people, and . take counsell agaynst thy secrete ones

Come (say they) let vs rote them out from among the people, that the name of Israell may be put out of remembraunce.

For they haue caste theyr heades together with one consent, and are confederate agaynste the.

The tabernacles of the Edomytes. Ismaelites, the Moabites, and Hagarenes.

Gebal, Ammon and Amelech: the Philistynes, wyth them that dwell at Tyre.

Assur also is ioyned vnto them and helpe the children of Loth. Sela.

Judi.7.e. *Iud.4.i

But do thou to them, * as vnto the Madianites, * vnto Sisera & vnto Iabin by the broke of Cyson.

Which perished at Endor, & became as the dunge of the earth.

B

Iud.7.8

Make theyr princes lyke * Oreb and Zeb: Yea make all theyr princes lyke as * Zeba and Salmana.

Iud.8.b

Which say: We wyl haue the houses of God, in possession.

O my God, make them lyke vnto a whyrle, and as * the stubble, before the wynde.

Psa.1.b. and.34.a.

Lyke

Lyke as a fyre that burneth vp the wood, and as the flame that cõsumeth the mountaynes,

Persecute them euen so wyth thy tempest, and make them afrayed with thy stormе,

Make theyr faces a shamed (O Lord) that they maye seke thy name.

Let them be confounded and vexed euer more: and more Let them be put to shame, and perysh.

That they maye knowe, that thou arte alone, that thy name is the Lorde, and that thou onlye arte the moste hyghest ouer all the earth.

Quam dilecta tabernacula tua, The lxxxiii. A Psalme of the chyldren of Corach. A

HOw amyable are thy dwellinges, thou Lorde of hoostes:

* My soule hath a desyre, and longynge for the courte of the Lorde: * my harte and my flesche reioyce in the lyuyng God. 2. Cor. 5. a. Can. 5. e.

For the sparowe hath founde her an house, and ỹ swalowe a nest, wher she maye laye hyr yonge: euen thyn aulters O Lorde of hoostes, my kyng and my God,

O how blessed are they that dwell in thy house: they are alwaye prays-

synge the.

Blessed are the men whose strength is in the, in whose harte are thy wayes

Whych goynge thorow the bale of misery, vse it for a wel, and the pooles are fylled wyth water.

B They go from strength to strength and so the God of Godes appereth vnto them in Sion.

O Lorde God of hoostes, heare my prayer: harken O God of Jacob.

Beholde o God oure defence loke vpon the face of thyne anoynted.

For one daye in thy court is better, than els a thousande.

I had rather be a dore keper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lorde God is lyght and defence, the Lorde wyll geue grace and worshyppe, and no good thinge shall he witholde from thē, that liue a godly lyfe.

O Lord God of hostes, blessed is the man, that putteth his trust in the.

Benedixisti domine terram tuam

The lxxxiiii. Psalme of the

A chyldren of Corath.

Orde, thou barest a loue vnto thy

L land, thou dyddest bryng agayne the captiuite of Jacob.

Thou

Thou dyddest forgeue the offence of thy people, * and couerdest al their synnes. Sela. Psal. 31. a

Thou tokest away al thy displeasure, and turnedeste thy selfe from thy wrothfull indignacion.

Turne vs then (o God oure Sauesour) and let thyne anger ceasse frō vs:

Wylt thou be displeased at vs for euer: wylt thou stretch out thy wrath from one generacion to another:

Wylt thou not turne agayne, and quycken vs, ỳ thy people maye reioyce in the

I wyl herken what the Lord God wyll saye, for he shall speake peace vnto hys people and to hys saynctes, that they turne not them selues vnto foolysshnesse. B

For his saluacion is nye them that feare him, so that glorye shall dwel in oure lande.

Mercy and truthe are met together, ryghteousnes & peace kysse eche other Truth shall ryse out of the earth, and ryghteousnes shall loke downe from heauen.

And why: the Lorde shall shewe louynge kyndnesse, & our lande shal geue hyr encrease.

Ryghteousnes shall go before him

& prepare the waye for his commynge

Inclina domine aurem tuam

The lxxxv. Psalme A prayer of Dauid.

B BOwe downe thyn eare (o Lord) and heare me, for I am comfort les, and poore

Kepe my soule, for I am holy my God, helpe thy seruaunt that putteth hys trust in the.

Be mercifull vnto me (O Lorde) for I cal daylye vpon the,

Comforte the soule of thy seruaunte for vnto the (o Lorde) do I lyfte vp my soule.

* For thou Lorde art good and gracious, and of greate mercy vnto al them that call vpon the.

Exo.34.a. Joel.2.c. Psal.102.a. 144.a

Geue eare Lorde vnto my prayer, and poonder my humble desyre.

In the tyme of my trouble I call vpon the for thou hearest me.

B Psa.88.a * Amonge the goddes there is none like the o Lord, there is not one that can do as thou doest.

All nacions whō thou haste made, shall come and worshippe before the o Lorde, and shal glorifie thy name.

For thou art greate, thou doest wonderous thinges, thou art God alone,

Leade me in thy way (O Lorde)

that

that I maye walke in thy truthe: o let my harte delyte in fearynge thy name.

I thanke the O Lorde my God, and wil prayse thy name for euer.

For greate is thy mercye towarde me, ⁂ thou hast deliuered my soule out of the depe hell. Psa.19.a

O GOD, the proude are risen agaynst me, and the congregacion of the mighty seketh after my soule, and set not the before their eyes. C

⁂ But thou (O Lorde God) arte full of compassion and mercye, longe sufferynge greate in goodnesse and truthe. Exod.34.c Psa.102.a 144.a.

O turne the then vnto me, haue mercye vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thy handmayden.

Shewe some token vpon me for good, that they which hate me, may se it, and be ashamed: because thou Lorde hast holpen me and conforted me.

Fundamenta eius in montibus
The.lxxxvi. A Psalme of the
children of Corah.

HYs fundacions are vpon the holy hylles: ⁂ the Lorde louethe the gates of Sion more, then al the dwellynges of Jacob. Psa.77.a A

Very excellente thinges are spo-

ken of the, thou cytie of God. Sela.

I wil thinke vpon Rahab and Babilon, so that thei shal knowe me.

Yea the Philistines also, and they of Tyre with the Morians. Lo, ther was he borne.

And of Sion it shall be reported, that he was borne in her: cuē the moste highest whiche hath buylded her.

The Lorde shal cause it be preached and written amonge the people, that he was borne there. Sela.

Therfore the dwellyng for all syngers and dauncers is in the.

Domine deus salutis mee.

The. lxxxvii. A Psalme of the chyldren of Corath.

A O Lorde God my saucoure, I crie daye and nyght before the.

O let my prayer enter into thy presence, enclyne thyne eare vnto my callynge.

For my soule is full of trouble, and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte. I am euen as a man that hath no strength.

Fre among the dead, lyke vnto them that lye in the graue, whiche be oute of remembraunce, and are cut away from thy hande.

Thou

Thou haste layed me in the lowest pytte, in the darkenesse, and in the deepe.

Thyne indignacyon lyethe harde vpon me, & thou vexest me with all thy floudes. Sela.

Thou hast put awaye myne acquaintaunce farre fro me, and made me to be abhorred of them: I am so fast in preſō that I can not get forth. B

My sight faileth for very trouble Lorde, I call daily vpon the, & stretche out my handes vnto the.

⁂ Doest thou shew wonders among the deade? Psal.6.a.

Can the phisicians rayse them vp agayne, that they maye praise the? Esa.38.d.

* Maye thy louynge kyndnesse be shewed in the graue? or thy faithfulnes in destruction?

Maye thy wonderous workes, be knowne in the darke? or thy ryghteousnes in the lande, where all thinges are forgotten?

Unto the I crye (o Lorde) and earlye commeth my praier before the.

Lorde, why puttest thou awaye my soule? Wherefore hydest thou thy face fro me?

My strengthe is gone for very sorowe and my sorye, with fearfullnesse do I beare thy burthens.

Thy wrothfull displeasure goeth ouer me, the feare of the oppresseth me

They come rounde aboute me daily lyke water, and compasse me together on euery syde.

My louers and frendes hast thou put awaye fro me, and turned awaye myne acquayntaunce.

Misericordias domini in eternum

The. lxxxviii. A Psalme of Ethan, the Efrahyte.

psa 100. a A My ✻ souge shall be alwaye of ye louynge kyndnesse of the Lord, wyth my mouth wyll I euer be shewyng thy faithfulnes, from one generacion to another.

For I haue sayde: Mercy shall be set vp for euer, thy faithfulnes shalte thou stablyshe in the heauens.

2 Reg. 7. e Psa. 131. a ✱ I haue made a conuenaunt wt my chosen, I haue sworne vnto Dauid my seruaunt:

Thy sede wil I stablyshe for euer and set vp thy Trone from one generacion to another. Sela.

O Lorde, ✻ the veray heauens shal prayse thy wonderous workes, yea & thy faithfulnesse in the congregaciō of the sayntes. Psa. 18. a.

For who is he amonge the cloudes, may be compared vnto the Lorde?

Yea

* Yea what is he amonge the goddes that is lyke vnto the Lorde: Psa.85.b.

God is greatly to be feared in the counsell of the saintes, and to be had in reuerence of all them that are aboute hym.

O Lorde God of hoostes, who is like vnto the in power? thy truthe is rounde aboute the. B

* Thou rulest the pryde of the se, ꝓ stillest the wawes thereof, whan they arise. Exod.14. Mat.8.c.

Thou breakest the proude lyke one that is wounded, thou scattrest thyne enemyes abrode ẅ thy myghtye arme.

The heuens are thyne, the earth is thyne, thou hast layed the fundacion of the rou̅de world, and al that therein is.

Thou hast made the north, and the south: Thabor, & Hermon shall reioyce in thy name.

Thou hast a myghtye arme, stronge is thy hande, and hyghe is thy ryghte hande

Ryghteousnesse, and equite is the habytacio̅ of thy seate, mercye & truthe go before thy face.

Blessed is the people (o Lorde) ꝓ can reioyce in the, & walketh in the lyghte of thy countenaunce.

Their delyt is in thy name all the C

daye longe, and thorow thy righteousnes they shalbe exalted.

For thou art ꝑ glory of their strēgth and thorowe thy fauoure shalte thou lyft vp oure hornes

Esa.1.a Iba.1.c. ⁂ The Lorde is oure defence, and the holy one of Israell is our kyng.

Thou spakest sometyme in visions vnto thy saintes, and saydeste: I haue layed helpe vpon one that is myghtye, I haue exalted one chosen oute of the people.

1.Re.16.a 2.Re.5.a. * I haue founde Dauid my seruaūt, with my holye oyle haue I anoynted him.

My hande shall holde him faste, and myne arme shal strengthe him.

The enemye shall not ouer come him, and the sonne of wickednesse shal not hurt him.

I shal smyte downe his foes before his face, and plage them that hate him

2.Re.5.ab. * My truth also and my mercy shal be with him, and in my name shall hys D horne be exalted.

2.Re.8.a. ⁂ I wyl set his hande in the see, and his right hande in the floudes.

He shall cal me: Thou art my father my God, and the strengthe of my salua cion.

And I wyl make him my first borne, hyer

hyer then the kynges of the earth.

My mercye wyl I kepe for hym for euermore, & my conuenaunt shal stande fast with hym.

His sede wyl I make to endure for euer, yea and his throne as the dayes of heauen.

* But yf his children forsake my lawe, & walke not in my iudgementes 1.Reg 7 e.

Yf they breake myne ordinaunces, 3.Re. 9.b. and kepe not my commaundementes.

I wyl viset their offences with the roode, and their sinnes with scourges.

Neuertheles, my louynge kyndnes wyl I not vtterly take frome hym nor suffre my truthe to fayle.

My conuenaunt will I not breake, nor disanulle the thinge that is goue out of my lippes.

I haue swoorne once by my holynesse, & that I wil not fayle Dauid.

Hys sede shall endure for euer, & hys seat also lyke * as the Sonne before Psal.71.a me.

He shall stande faste for euermore as the Moone, and as the faithfull wytnesse in heauen.

But nowe thou forsakest & abhorrest thine anoynted, and art displeased at hym.

Thou hast turned backe the conue-

naunte

naunte of thy seruaunte, and caste hys crowne to the grounde.

Psa.79.b * Thou haste ouerthrowne all his hedges and broken downe his stronge holdes

All they that go by, spoyle him, he is become a rebuke vnto his neyghbours.

Thou settest vp the right hand of his enemyes, and makest all hys aduersaries to reioyce.

Thou hast taken awaye the strength of his swearde, & geuest him not victorye in the battayle.

Thou hast put out his glory, & caste his throne downe to the grounde.

The dayes of his youth haste thou F shortened, and couered him with dyshonoure. Sela.

Psal.12.a and.43.c * Lorde, how long wilt thou hide thy selfe: for euer: shall thy wrath burne lyke fyre:

Remembre howe shorte my tyme is, hast thou made all men for naught:

Gen.2.c. * What man is he that lyueth, and Hebr.9.d shall not se death:

Haye a man delyuer his owne soule from the hande of hell: Seta.

Lorde, where are thyne olde louinge kyndnesses, whiche thou sweareste vnto Dauid in truthe:

Remembre Lord the rebuke that the multitude

multitude of ẏ people do vnto thy seruauntes, & how I haue borne it in my bosome.

Wher with thyne enemyes blasphemeth, ⁂ and slaundre the footesteppes of thyne anoynted. Pet.3.b.

Thankes be to the Lorde for euermore: Amen Amen.

Do mine refugium factus es nobis.

The, lxxxix. Psalme. A prayer of Moses the man of God.

Lord, thou arte oure refuge frome one generacion to another, A

Before the mountaynes were brought forth, or euer the earthe & the worlde were made, thou arte GOD from euerlastyng, and world wythoue ende.

Thou turneste man to destruction: Agayne, thou sayeste: Come agayne ye chyldren of men.

⁂ For a thousande yeares in thy syghte are but as yesterdaye that is paste, and lyke as hit were a nyghte watch. 2.Pe.3.b.

⁂ As sonne as thou sactreste them, they are euen as a shepe, * and fade awaye sodenly lyke the grasse. Psa.72.c *psa.36.a.

In the mornynge it is grene & groweth vp: but in the euenynge it is cut downe, and withered. Esa.40.a Eccl.14.a.

For

For we consume awaye in thy dis-
B pleasure, and are afraied at thy wroth
full indignacion.

Thou settest oure mysdedes before
the, and oure secrete sinnes in the light
of thy countenaunce.

For whan thou arte angrye: all oure
dayes are gone, we bring oute yeares
to an ende, as it were a tale that is
tolde.

The dayes of oure age are .iii. score
yeares and ten: and though men be so
stronge that they come to iiii. score
Job.7.a. yeares, yet is they? * strengthe then
but labour, & sorowe: so soone passeth
it awaye, and we are gone.
But who regardeth the power of thy
wrath thy fearfull and terrible displea
sure.?

C
Psa.38.a * O teache vs to nombre our dayes.
that we may applye oure hartes vnto
wysdome.

Turne the agayne (O Lorde) at the
laste, and be gracious vnto thy ser-
vauntes.

O satisfie vs wyth thy mercy, and
that soone: so shall we reioyce and be
glad al the dayes of our lyfe.
Comforte vs agayne. nowe after the
tyme that thou hast plaged vs, and for
the yeares wherin we haue suffred
aduersyte

aduersite.

Shewe thy seruauntes thy worke, and theyr chyldren thy glorye.

And the glorious maiesty of the Lorde our God be vpon vs: O prosper thou the worke of oure handes vpon vs, O prospere thou oure handy worke.

Qui habitat in adiutorio altissimi

The.xc. Psalme.

WHo so dwelleth vnder the defence of the moost hyghest, & abyderh vnder ỹ shadow of the almyghtye.

He shall saye vnto the Lorde: o my hope, and my stronge holde, my God. in whom I wyll truste.

For he shall deliuer the from the snare of the hunter, and from the noysome pestilence.

He shall couer ỹ vnder his wynges, that thou mayest be safe vnder hys fethers: his faithfulnesse, & truthe shall be the shylde and buckler.

So that thou shalte not nede to be afrayed for any bugges by nighte, nor for the arowe that flyeth by daye.

For the pestilence that crepeth in the darkenesse, nor for the sickenesse that destroyeth in the noone daye.

A thousande shall fall besyde the, & ten

ten thousand at thy ryghthand, but it shall not come nye the.

Yea with thyne eyes shalt thou beholde, & se the rewarde of the vngodly.

B

For thou Lorde arte my hope, thou hast set thy house of defence very hyghe.

There shall no euell happen vnto the, nother shall any plage come nye thy dwellynge.

Exo.23.c Psa.33.a Mat.4.a Luc.4.b. * For he shall geue hys angels charge ouer the to kepe the in all thy wayes.

They shall beare the in theyr handes, that thou hurte not thy foote agaynste a stone.

Thou shalt go vpon the Lyon and adder the ponge Lyó and the Dragon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, I shal deliuer him: I shall defend him, for he hath knowne my name.

Psal.4.a. He whan he calleth vpon me, I shall heare hym: yea I am with him in hys trouble, wherout I wyl deliuere hym and bringe hym to honoure.

With long lyfe wyll I satisfye him, and shewe him my saluacion,

Bonum est confiteri domino.

The.xci. Psalme.

Je

IT is a good thing* to geue thãkes vnto the Lorde, and to synge A
prayse vnto thy name o moost hyghest. Heb. 13. c.

To tel of thy louynge kyndnesse early in the mornynge, and of thy truty in the nyghte season.

Upon an instrumente of ten stringes, vpon the lute, & with a songe vpon the harpe.

*For thou Lorde hast made me glade thorowe thy worckes, and I wyl reioce ouer the opperacion of thy handes. Sap. 13. a Roma. b.

O Lorde, how glorious are thy worckes thy thoughtes are very depe.

An vnwyse man wyll not knowe thys, and a foole wyl not vnderstand it

*That the vngodlye are greene as the grasse, and that all the worckes of wyckednesse do florysh, to be destroyed for euer. Psa. 72. b

But thou Lord o moost hyghest abaydest worlde without ende.

For lo thyne enemyes (Lorde,) lo, thyne enemyes shall perysh, and all the worckes of wyckednes shall be scattered abrode. B

:: But my horne shall be exalted lyke the horne of an Unicorne, & shalbe anoynted with freshe oyle. Nom. 23 d 24. b.

Myne eye also shall se his luste of myne enemyes, & myne eare shall heare his desyre of the wycked that ryse vp agaynste me.

The ryghteous shall florysh lyke a palme tre, and growe lyke a Cedre of Lybanus.

⁂ Such as be planted in the house of the Lorde, be fruitful, plenteous and grene.

That they may shew, how true the Lorde my strength is, & that ther is no vnryghteousnes in him.

1. Dompnus regnauit decorem.

The, xcij. Psalme.

a THe Lorde is kynge, & hath put on glorious apparell, the Lorde hath put on his apparell, & gyrded him selfe wyth strength: * he hath made the rounde worlde so sure, that it can not be moued.

a From that tyme forth hath ⁂ thy seate ben prepared, thou art from euerlastynge.

⁂ The floudes a ryse (O Lorde) the floudes lyft vp thyr noyse: the floudes lyft vp theyr wawes.

The wawes of the see are myghty, and rage horybly: ⁂ but yet the Lorde that dwelleth on hyghe, is myghtyer.

Thy

The testimonyes (o Lord) are very sure, holynesse becommeth thyn house for euer.

Deus vltionum Dominus.

The xciii psalme.

O Lorde, God, ‡ to whom venge aunce belongeth; thou God to whome vengeaunce belongeth shewe thy selfe. A Deu. 32. e. Rom. 12. c.

Aryse thou iudge of the worlde, and rewarde the proude after theyr deseruynge.

Lorde, ‡ howe longe shall the vngodlye, howe longe shall the vngodlye triumphe: Psal. 12. a. and. 43 b

Howe longe shall al wycked doers speake so dysdanously, and make such proude boostynge:

They smyte downe thy people) o Lorde (and trouble thyne heretage.

They murthure the wydowe, and the straunger, and put the fatherles to death.

And yet they saye: ‡ Tush, the Lorde seyth not, the God of Jacob regardeth it not. Esa. 25. c. ele, 8. b. 9 c Job. 22. b. Eccle, 23. d

Take hede ye vnwyse amonge the people: o ye fooles: whan will ye vnderstande:

He that planted the eare, shall he not heare? he that made the eye shall

not he se?

B He that nourtoureth the Heithen
Gen.7.b. & teacheth a mã knowledge, * shal not
and 19. he punyshe.
Eccl.14.e ❧ The Lorde knoweth the thoughtes
*1.Co.3.c of men, that they are but vayne.

❧ Blessed is the man, whome thou
Baruc.4.a learnest (o Lorde) and teachest hym in
thy lawe.

That thou mayest geue him pacience in tyme of aduersite, vntyl the pitte be dygged vp for the vngodly

For the Lorde wyll not fayle his people, nother wyl he forsake his inheritaunce.

And why, Judgement shall be turned agayne vnto ryghteousnesse: & all suche as be true of hart shall follow it.

Who ryseth vp with me agaynst the wycked, who taketh my parte against the euell doers.

C Yf the Lorde had not helped me, my soule had almoste bene put to sylence.

Job.13.b. * Whan I sayd: My foote hath slipped thy merey (o Lorde) holde me vp.
Psal.31.a.
1.Joh.1.b
*2.Co.1.a * In the multitude of the sorowes that I had in my hatte, thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do

wyth

with the stoole of wyckednes, whiche ymagyneth myschefe in the lawe:

They gather them together agaynste the soule of the ryghteous, and cõdemne the innocent blonde.

But the Lorde is my refuge my God is the strength of my confidence.

He shal recõpence thẽ their wickednes, and destroye them in their owne malyce: yea the Lorde oure God shal destroye them.

Venite exultemus domino.

The.xciiii. Psalme.

O Come, let vs prayse the Lorde, let vs hartelye reioyce in the strengthe of oure saluacion. A Ephe.5.b.

Let vs come before his presente with thankesgeuynge, and shewe oure selfe glade in him with Psalmes

For the Lorde is a great God, and a great kyng aboue all goodes.

In his hande are all the corners of the earth, and the strength of the hylles is his also.

The see is his, for he made it, and hys handes prepared the drye lande.

O come, let vs worshyp, and bowe downe oure selues: Let vs knele before the Lorde our maker.

For he is oure God: as for vs, wer

Psa.22.a. 99.a. are the ⁂ people of hys pasture, and the
Heb.3.a.b shepe of his handes.
4.b. ⁂ To day yf ye wyl heare his voice,
*Ex.17.a harden not youre harres, as † whan
ye prouoked in tyme of temptatyon in
thy wildernesse.

Where your fathers tempted me,
proued me, and sawe my workes.

Fortye yeares longe was I greued
with that generacion, and saide: They
euer erre in their hartes, they verely
haue not knowen my wayes.

Anm.14.c *Therefore sware I vnto them in
Heb.4.a my wrath, that they should not enter in
to my reste.

i. Cantate domino canticum.

The .xcv. Psalme.

1.Par17.a O Synge vnto the Lorde a newe
A songe, *synge vnto the Lorde al
the whole earthe.

Synge vnto the Lorde, and prayse
his name, be tellynge of his saluacyon
from daye to daye.

Declare his honoure amonge the
Heythen, and his wonders amonge all
people.

Psa.46.a *For the Lorde is greate, and can
Eccl.43.d not worthelye be praysed: he is more to
be feared then all goddes.

As for all the goddes of the Hey-
then, they be but Idols: but it is the

Lorde

Lorde that made the heauens.

Thankesgeuynge and worshyppe are before him, power and honour are in his Sanctuary,

* Ascrybe vnto the Lorde (o ye kinredes of the Heythen.) ascrybe vnto the Lorde worshyppe and strengthe. Psa. 28. a

Ascribe vnto the Lorde the honoure of his name, bryng presētes, and come into his courte.

O worshyppe the Lorde in the bewty of holinesse, let the whole earth stande in awe of him. b

Tell it out amonge the Heythen, that the Lorde is kynge, that it is he which hath made the rounde worlde so fast that it can not be moued, & how that he shall iudge the people ryghteously.

Let the heauens reioyce, and let the earth be glad: let the see make a noyse yea and all that therin is.

Let the felde be ioyfull, and al that is in it, let all the trees of the woode leape for ioye, before the Lorde.

For he commeth, for he commeth to iudge the earth: yea with righteousnesse shall he iudge the worlde, and the people with his truth.

ii. Dominus regnauit exultet terra,

The.xcvi. Psalme.

A Psa.45.a THe Lord is kyng, the earth may be glade therof: yea ꝑ multitude of the Yles may be glad therof.

Cloudes and darkenesse are rounde about him, righteousnesse and iudgement are the habitacion of his seate.

There goethe a fire before him, to burne vp his enemyes on euerye side.

His lightenynges geue shyne vnto the worlde, the earthe seith it, and is afrayed.

Iudi.5.a. * The hylles melte lyke ware at the presence of the Lorde: at the presence of the Lorde of the whole earth.

Psa.18.a * The verye heauens declare his ryghteousnesse, and all people see hys glorye.

Confounded be all they that worshyppe ymages, ⁂ and delyte in their Idols: ‡ worshyp him all ye goddes.

Psa.113.b *Heb.1.b

B ⁂ Sion heareth of it, and reioyceth Psa.47.b yea all the doughters of Iuda are glad because of thy iudgementes. O Lorde.

For thou Lorde arte the most hiest ouer all the earthe, thou arte exalted farre aboue all goddes.

Amos.v.h * O ye that loue the Lorde. se that ye hate the thinge whiche is euell: the Lorde preseruethe the soules of his saintes

saintes, he shall deliuer them from the hande of the vngodly.

There is spronge vp a lyght for the ryghteous, and a ioyfull gladnesse for suche as be true harted.

*Reioyce therfore in the Lord, ye righteous: and geue thankes for a remembraunce of his holynes. Psa.32.a.

ii. Cantate domino canticum.

The.xcvii.Psalme.

O *Synge vnto the Lorde a newe songe, for he hath done marueilous thinges. A Psal.95.a 149.a.

With his owne righte hande and with his holy arme hathe he gotten the victory.

The Lord hath declare his sauing healthe, and his righteousnesse hathe he openlye shewed in the syghte of the Heythen.

⁂He hath remembred his mercy, and truth towarde the house of Israel ⁂ so that all the endes of the worlde se the saluacion of our God. Gen.12.a. 15.a. Esa,52.b.

Shewe youre selfe ioyful vnto the Lorde all ye landes synge, reioyce, and geue thanke.

* Prayse the Lorde vpon the harpe synge to the harpe with a Psalme of thankesgeuyng. Ephe.5.b

With trompettes also and shawmes: o shewe your selfes ioyfull before the Lorde the kynge.

Psa.95.d *Let the see make a noyse, and all that therin is, yea ẏ whole worlde, and all that dwel therin.

Let the floudes clyppe their handes, and let all the hylles be ioyfull together.

Before the Lord: for he is come to iudge the earth.

Yea with righteousnes shall he iudge the worlde, and the people with equite.

iii. Domin⁹ regnauit irascãture populi

The.xcviii. Psalme.

A THe Lorde is king, be the people neuer so vnpaciente: he sytteth vpon the Cherubins, be the earth neuer so vnquiete.

The Lorde is great in Syon, and hyghe aboue all people.

O let men geue thankes vnto thy great & wonderful name, for it is holy.

The kynges power loueth iudgement, thou preparest equite thou executeste iudgemente and ryghteousnesse in Jacob.

2.Par.29. a O magnifye the Lorde oure God, fal downe before his * fote stoole, for he is holy.

Moses

Moses and Aaron among his prestes, and Samuel amonge suche as cal vpon his name: these called vpon the Lorde, and he herde them.

*He spake vnto thē out of the cloudye pyler, for they kepte his testimonies, and the lawe that he gaue them. num.12.a. 1.Reg.3.a

Thou herdest them (o Lord our god) thou forgauest them o God, and punyshedest their owne inuencions.

O magnifie the Lorde our god, and worshyppe him vpon his holy hill, for the Lorde our God is holy.

ii. Jubilate deo omnis terra.

The.xcix. Psalme. A

O Be ioyful in God (al ye landes) serue the Lorde with gladnesse come before his presence with ioye. Psa.65.a

*Be ye sure, that the Lord is god Psa.94.b
It is he that hathe made vs, and not we oure selues: we are but his people and the shepe of his pasture. Eccl.34.d

O go youre waye into his gates then with thankesgeuynge, & into his courtes with praise: be thankeful vnto him, and speake good of his name.

For the lord is gracious, *his mercy is euerlastinge, and his truthe endureth from generacion to generacion. Psa.116.a 118.m

Misericordiam and iustitiam can.

The

The. C. Psalme. A thankes-
geuynge of Dauid.

Psa.88 a A My* songe shalbe of mercye and iudgemēt, yea vnto the (o Lorde) will I synge.

O let me haue vnderstandynge in the waye of godlynesse, vntil the time that thou come vnto me: and so shall I walke in my house with an innocente harte.

I wyll take no wicked thinge in hande I hate the synne of vnfaithfulnesse, it shall not cleue vnto me.

A frowarde harte shall departe fro me, I wyll not knowe a wycked personne.

Who so priuely sklaūdreth his neighboure, him will I destroye.

Who so hath a proude loke, and an hye stomake, I maye not awaye with him.

Myne eyes shall loke for suche as be faithfull in the lande, that they maye dwell with me: and who so leadeth a godly lyfe, shall be my seruaunt.

Ther shall no deceatful persone dwel in my house: he that telleth lyes, shall not tary in my sighte.

I shall soone destroye al the vngodly of the lande, that al wicked doers may be rooted oute of the cytie of the Lorde.

Lorde.

Domine exaudi orationem meam.

The Ci. Psalme. A

HEare my prayer (O Lorde) * & let my cryenge come vnto the. Psa 142a

Hide not thy face fro me in the time of my trouble: enclyne thine eares vnto me whan I cal: O heare me, and that ryght soone.

For my daies are consumed awaye lyke smoke, and my bones are brent vp as it were a fire brande.

My harte is smitten doune, and withered lyke grasse, so ẏ I forget to eat my breade. Tre. 41 b.

* For the voice of my gronynge, my bone wil searse cleaue to my fleshe.

I am become lyke a Pellycan in the wyldernesse, and lyke an Oule in a broken wall.

I wake, and am euen as it were a sparow syttynge alone vpon the house toppe. B

Myne enemyes reuyle me all the hay e longe, they laughe me to scorne, and are sworne together agaynst me: I eate ashes with my breade, and mēgle my dryuke with wepyng

Ande that because of thine iudgnacion and wrath for thou haste taken

me

me vp, and caste me awaye.

My dayes are gone like a shadowe and I am withered lyke grasse.

But thou (O Lord) endurest for ever, and thy remembraunce thorowe oute all generations.

Aryse therfore and haue mercy vpon Syon, for it is time to haue mercy vpon her: * yea the tyme is come.

2.Pa.36d Iere.25.b and.19.b. 1.Esd.1.a

‡ And why: thy seruauntes haue a loue to hyr stones, and it pitieth them to se her in the duste.

The Heythen shall feare thy name (O Lorde,) and all the kinges of the earthe thy maiestye.

L For the Lorde shall buyld vp Sion and appeare in his glory.

He turneth him vnto the prayer of the poore destitute, and despiseth not theyr desyre.

Thys shalbe wrytten for those that Psa.21.d. cõe after, * that the people which shall be borne, may prayse the Lorde.

Psa.32.b. * For he loketh downe from hys Sanctuari, out of the heauen doth the Lorde beholde the earth.

That he maye heare the mournin ges of such as be in captiuyte, and de liuer the chyldren of death.

That they maye preache the name of the Lorde in Sion, and his wor-

shyppe at

shyppe at Jerusalem.

When the people are gathered to gether, & the kyngdomes also to serue the Lorde.

He hathe brought me down in my strengthe in my iourney, and shortened my dayes. D

Yet wyll I say: O my God, take me not away in the myddest of myne age: as for thy yeares, they endurre thoo owe out all generacions.

⁂ Thou Lorde in the begynnyng hast layed the fundacion of the earthe and the heauenes are the workes of thy handes. Heb.1.b.

* They shall perysh, but thou shalt endure: they al shal waxe olde as doth a germent, and as a vesture shalte thou chaunge them, and they shalbe chaunged. Esa.40.a 2.Pet.3.b.

But thou arte the same, and thy yeares shall not fayle.

⁂ The chyldren of thy seruauntes shall continue, and their sede shal prosper in thy syghte. Psa.10.2c

i. Benedic anima mea domino.

The. Cii. A Psalme of Dauid,

Prayse the Lorde (o my soule.) & all that is within me prayse his holy name, A P

Prayse the lorde o my soule, and

and forgette not all hys benefytes.

Whych forgeueth all thy synnes, & healeth all thyne infirmytes.

Psal.31.a * Whych sauyth thy lyfe from destruccion, & crowneth the with mercy and louynge kyndnesse.

Whiche satisfyeth thy desyre with good thinges, makyng the younge and lusty as an Aegle.

The Lorde executeth ryghteousnesse and iudgment, for all them that suffre wronge.

He shewed his waies vnto Moses and his workes vnto the chyldren of Israell.

Exo.34.a Psal.3vc 144.a * The Lorde is full of cõpassion & mercy, longe sufferynge, and of great goodnesse.

He wyll not alwaye be chydynge, nother wyl he kepe his anger for euer.

He hath not dealt with vs after our synes, nor rewarded vs accordyng to our wickednesses.

Psa.56.b 107.a. * For lo, howe hyghe the heauen is in comparison of the earth, so great is hys mercy also towarde them that feare him.

Loke how wyde the east is frome the west, so ferre hath he set oure synnes from vs.

Yea lyke as a father pytyeth hys

owne

owne chyldren, euen ſo is the Lorde mercyfull vnto them that feare him.

For he knoweth wherof we be made
* he remembreth that we are but duſt. Pſa. 77

That a man in hys tyme is but as graſſe, and flouriſheth as a floure of the felde.

For as ſoone as the wynde goeth ouer it, it is gone and the place therof knoweth it nomore.

But the mercifull goodneſſe of the Lorde endureth for euer, and euer vpon them that feare hym, and * his ryghteouſneſſe vpon theyr chyldres chyldren. Pſa. 102

Such as kepe his conuenaunte. and thinke vpon hys commaundementes to do them.

The lorde hathe prepared his ſeate in hauen, and his kyngdome ruleth ouer all.

O prayſe the lorde ye angels of his, ye that be myghtye in ſtrengethe fulfyllynge his commaundemente, that men may heare the voyce of his wordes

O prayſe the lorde all ye his hoſtes, ye ſeruantes of his, that do his plaſure.

O ſpeake good of the lorde all ye workes of his, in euery place of hys

domynion : prayse thou the Lorde. o my soule.

Benedic anima mea domino.

The.C.iii. Psalme.

A Rayse * the Lorde o my soule,
Psa.103a P O Lorde my God, thou arte become exceadynge glorycus, thou arte clothed with maiesty and honoure.

Thou deckest thy selfe with lyght, as it were with a garmēt, thou spredest oute the heauen lyke a curtayne.

Thou voltest it aboue with waters, thou makest the cloudes thy charret, and goeste vpon the wynges of the wynde

* Thou makest thyne āgels, spretes,
Hebr.1.b. and thy ministers flames of fyre,

Thou hast layed the earth vpon hyr foundaciō, that it neuer moueth at any tyme.

Thou couerest the wyth the depe, lyke as w a garmēt, ‡ so ẏ the waters
gen.7.d. stonde aboue the hylles,

* But at thy rebuke thy flye at the
Psa.105b voice of thy thonder, they are afraied.

Then are the hylles sene alofte, and
B ẏ valleys beneth in theyr place. which thou haste appoynted for them,

Job.26,b. ‡ Thou hast set them theyr boūdes
38.a whiche they maye not passe, that they
Jere.5.d turne not agayne to couer the earth,

Thou

* Thou causest the welles to spryng vp among the valleys, and the waters rune amonge the hylles. Deu. 11. b. 28. b

That al the beastes of the felde maye haue drynke, and that the wylde asses maye quenche theyr thyrst. Job. 5 b.

Aboue vpon the hylles haue the foules of the ayre theyr habitacion, and singe amouge the braunches.

Thou watreste the hylles frōm aboue, the earthe is fylled with the frutes of thy workes.

Thou bryngest forth grasse for the cattell, and grene herbe for the seruice of men. gene. 1. d psa. 40. b.

* Thou bryngest foode out of the earth: * wyne to make glade the harte of man, oyle to make him a chearfull countenaunce, and * bread to strengthe mans harte. * eccl. 31. d. * gen. 18 a

The trees of the Lorde are full of sappe euen the trees of Labanus, whiche he hath planted. Judi. 16 d.

There make the byrdes theyr nestes, & the feyrre trees are a dwellynge for the storke.

The hylles are a refuge for the wylde goates, and so are the stony rockes for the conyes. C

Thou hast appoynted the Moone for certayne season, the Sonne knowe eth his goynge downe.

Thou makest darkneſſe, that it maye be night, wherin all the beaſtes of the foreſt do moue.

Yea and the yenge lions whiche roare after the pray, & ſeke theyr meate at God.

But whan the Sonne aryſeth, they get them away together, and lay them downe in theyr dennes.

Gen.3.d * Then goeth man forthe for hys worke, and to tyl his lande vntill the euentinge.

O Lorde, howe many folde are thy workes, rycht wyſelye haſte thou made them all: yea the earth is full of thy ryches.

So is the great and wyde ſea alſo, wherin are thinges creppynge innume-
D rable, both ſmalle and grat beaſtes.

Job.40.c There go the ſhyppes ouer .and
Pſa.73.b there is that * leuiathan, whom thou,
Eſa. 27.a haſt made, to take his paſtime therin.
Pſe.144b † They wayte al vpon the that thou mayeſt geue them meate in due ſeaſon

Whan thou geueſte it them, they gather it: whan thou openeſte thyne, hande, they are fylled with good,

But whan thou hydeſt thy face, they are ſorowfull: † if thou takeſt a-
waye theyr breth, they dye, and are tur
Gene.2.b. ned agayne to theyr duſte.

Agayne

Agayne, whan thou letteſte thy breath go forth, they ar made, & ſo thou reneweſt the face of the earth.

The glorious mayeſty of the Lorde endureth for euer, and the Lorde reioyceth in hys workes.

‡ The earth trembleth at the loke of hym, hed othe but touche the hylles and they ſmoke. Pſa.144

I wyll ſynge vnto the Lorde as longe as I lyue, I will prayſe my God whyle I haue my beynge.

O that my wordes myghte pleaſe him, for my ioyce is in the Lorde.

As for ſenners, they ſhall be conſumed out of the earth, and the vngodly ſhall come to an end: but * prayſe thou the Lorde o my ſoule. Pſa.103

i. Confitemini domino.

The.C.iiii.Pſalme.

A

O Geue * thankes vnto the Lorde and cal vpon his name: tel the people what thynges he hath done. 1 Par 17 b Eſa.12.a.

O let youre ſonges be of hym: prayſe hym, and let youre talkynge be of all hys wonderous workes,

Geue hys holye name a good reporte, let theyr hartes reioyce that ſeke the Lorde.

Seke the Lorde and his ſtrenhth

seke his face euermore.

Remembre the maruaylous workes that he hath done, his wonders, & the iudgmentes of his mouthe

O ye sede of Abraham his seruant ye chyldren of Jacob his chosen.

B He is the Lorde oure God, whose puuysshementes are thorowne all the worlde.

He is alwaye myndfull of his conuenaunt and promyse, that he made to a thousande generacions.

psal.17.a *gen.26.a * Yea the conuenaunt that he made wyth Abraham, * and the oth that he sware vnto Jsaac.

* And appoynted the same vnto Jacob for a lawe, and to Jsrael for an euer asynge Testament. gen.28.c

Sayinge: vnto the wyl I geue the lande of Canaan, the lotte of youre heretage.

Whan ther was yet but a fewe of them, and they straungers therin.

What tyme as they wene from one nacion to another, from one kyngedom to another.

gen.12.d. and.20.a ‡ He suffred no man to hurte them. but reproued euen kynges for theyr sakes.

Touch not myne anoynted, do my prophetes no harme.

Moze

Moreouer he called for a derth vpō C
the lande, and destroyed all the prouy-
syon of bread.

*But he had sent a man before thē Gene.22.& 37.f.39.c
euen Joseph, whiche was solde to be a and.45.a
bonde seruaunte.

They hurt hys fete in the stockes,
*they yron pearced hys harte. Luce.2.c

Untyll the tyme ꝓ his word came
and tyll ꝓ word of the Lord had tryed
hym.

*Then sent the king & caused him Gen.41.f.
to be delyuered, the prynce of the peo-
ple had let hym go.

He made him lorde of hys house, &
ruler of all hys substaunce.

That he myght enfourme his prin-
ces after his Wyl, and teach his Sena
tours wysdome.

⁂Israell also came into Egypte, Gen.46.a
and Jacob was a straunger in the land
of Ham.

⁂But he encreased hys people ex-
cedyngly, and made thē stronger then Exod.1.a
they? enemies. Act 7.c

Whose harte turned, so that they
hated his people, and dealte vntruely D
wyth his seruauntes. Exo.3 45

*Thē sent he Moses his seruaute Act.7.d.
and Aaron whom he had chosen.

⁂These dyd his tokens amonge Exod.7.b

them, and wonders in the land of Ham
Exod.10 ✻ He sent darkenes and it was darke for they were not obediente vnto hys
Exod.7.d worde.
* He turned theyr waters into blod
Exo.8 bd and slewe theyr fyshe.
Psa.77.c * Theyr land brought forth frogges, yea euen in theyr kynges chambres.
He spake the worde, and ther came all maner of flies and lice in all theyr quar
Exod.9.e ters.
✻ He gaue them hayle stones for rayne, and flames of fyre in theyr land
He smote theyr vynyardes and fyg
Exo.10.d ge trees, and destroyed the trees that were in theyr costes
✻ He spake the worde, & ther came greshoppers, and catterpyllers innumerable.
These dyd eate vp all the grasse in theyr lande, and deuoured the frutes of theyr grounde.
Exo.11. a. ✻ He smote all the fyrste borne in
and.12.e theyr lande, euen the chefe of all theyr
E substaunce.
He brought them forth with syluer and golde, ther was not one feble persoune amonge theyr tribes.
Egypte was glad of theyr departynge, for they were afrayed of theme.
Exo.13.d. ✻ He spred oute a cloude to be a co
uerynge

uerynge, and fyre to geue lyghte in the nyght season. Exo.16.a.

⁂ At theyr desyre ther came quales, & he fylled them with bread of heauen. Exo.17.b

* He opened the rocke of stone, and the water flowed oute: so that ryuers ranne in the wyldernes. num.20b.

For why? He remembred hys holi promyse, which he had made vnto Abraham his seruaunt.

Thus he brought forth hys people wyth ioye, and his chosen with gladnes And gaue them the landes of the Heythen, where they toke the laboures of ỹ people in possession.

That they myght kepe his statutes and obserue his lawes. Alleluya.

Ii Confitemini domino quoniam bonus A

The.C.v. Psalme. Alleluya.

O Geue thankes vnto the lorde,

⁂ for he is gracious, and hys mercy endureth for euer. 1.Mac4.e Judit.13c Psa 106a

* Who can expresse the noble actes of the Lord, or shewe forth al his prayse.

Blessed are they that alwaye kepe iudgement and ryghteousnesse. Eccl.43.d

Remembre vs (o Lorde) accordinge to the fauoure ỹ thou bearest vnto thy people: o visyte vs with thy sauynge health

That we myght se the pleasure of thy chosen, that we myghte reioyce in

the gladnes of thy people, & geue thankes wyth thyne enherytance.

Judit.7.c ⁂ We haue synned with our fathers we haue done a mysse, we haue dealte wyckedly.

Exo.4.2. * Oure fathers regarded not thy wonders in Egypte they kepte not thy

Exo.14.c great goodnesse in remēbraunce, ⁂ but were diso bedient at the see, euen at the reed see.

Neuertheles, he helped them for hys names sake, that he myghte make his

B power to beknowen.

Psa.103a * He rebuked the red see, and it was dryed vp: so he led them thorow the depas in a wylldrnes.

Thus he saued them from the hand of the hater, and delyuered them from the hande of the enemye.

As for those that troubled them, the waters ouerwhelmed them, ther was not one of them left.

Exo.15.a. * Then beleued they in hss worde, and songe prayse vnto him.

But wythin a whyle they forgat his workes, & wolde not a bide his counsel

Num.11.a ⁂ A lust came vpon them in the wyldernes, so that they tempted God in the deserte.

Yet he gaue them they desyre, and sente them ynough at thyr wylles.

They

They angred Moseis in they tenets and Aaron the sayncte of the Lorde.

‡ So the earth opened, and swalowed vp Dathan, and couered the congregacion of Abiram. num.16.a.

The fyre was kyndeled in theyr company, the flame burnt vp the vngodly : ℒ

⁂ They made a calfe in Horeb, ‡ worshypped the molten ymage. Exod 32a 1.Co.10a ‡ Ro,1.c.

* Thus they turned his glory into ỹ symilitude of a calfe, that eateth hay.

They forgat God theyr Sauioure which had done so greate thynges in Egypte.

Wonderous workes in the lande of Ham, and fearfull thynges in the reed see.

So he sayde he wolde haue destroyed thē, had not Moses hys chosē stand before hym in that gappe: to turne awaye his wrothfull indignacyō lest he shulde destroye them.

⁂ yea they thought scorne of the pleasunt lande, and gaue no credence vnto his worde. num.14.a.

But murmured in theyr tentes. and herkened not vnto the voice of the Lorde

Then lyfte he vp hys hand against them, to ouerthrowe them in the wylderues.

To cast out theyr sede amonge
Num.25.a the nacions, & to scatter them in ỹ land
Iosu.22.d * They ioyned them selues vnto
1.Co.10.a Baal Peor, and did eat the offeringes of the deade.

Thus they prouoked him vnto anger with theyr owne inuencions, and the plage was great among them.

Then stode vp Phineas, and executed
Gen.15.b. iustice, and so the plage ceassed.

‡ And that was counted vnto him for righteousnesse, amonge all posterite
Exo 17.a. for euer more.
num.20.b
*Deu.1.k * They angred him also at the wa-
3.c.4.e ter of stryfe, * so that Moses was punyshed for theyr sakes.

Because they prouoked hys spyrete
E & he told them playnly with his lyppes
Deut.7.a ⁂ Nother destroied they the Heythen
and.12.a as the Lorde commaunded them.
Iudi.2.a.
2.Re.15.a But were mengled among the Heythen, and learned theyr workes.

Iudi.2.b. * In so much that they worshypped theyr ymages, whych turned to theyr owne decaye.

Deut.32.c ⁂ Yea they offred theyr sonnes and
Leuit.20.a theyr doughters vnto deuels.

⁂ And shed the innocent bloude of
4.Re.32.e theyr sonnes, and of theyr doughters
Deu.18.b whom they offred vnto the ymages of
Ier.7.d Canaan, so that the land was defyled
and.44.a.
Eſec.20.d with

whith bloude.

Thus were they ſtayned wyth theyr owne worꝛkes, and wente a whoꝛynge wyth theyr owne inuentions

Therꝛoꝛe was the wꝛath of the Loꝛde kyndled agynſt hys people, in ſo much, that he abhoꝛred, hys owne enheritaunce.

And gaue them into the hand of the Heythē and they that hated them, wer loꝛdes ouer them.

Theꝛ enemies oppꝛeſſed them' and had them in ſubiection. F

Manye a tyme dyd he deliuer them but they pꝛouoked hym wᵗ theyr owne inuencions, and were broughte downe foꝛ theyr wyckednelle

Neuertheleſſe whan he ſawe theyr aduerſyte, he herde theyr complaynte,

He thought vpon hys couenaunt and pytyed them, * accoꝛdyng vnto the multitude of his mercyes. Deut.30e

Yea he made al thoſe that had led them away captiue, to pytye them.

Delyuer vs (O Loꝛde oure God) and gather vs from amonge the Heythen: that we maye geue thankes to thy holy name, and make oure boaſt of thy pꝛayſe.

* Bleſſed be the Loꝛde God of Iſraell from euerlaſtynge, and woꝛlde Luce.1.f

without

with out ende, and let all people saye: Amen. Amen.

3. Confitemini domino quoniã bonus. Alleluya. The. C. vi Psalme.

A O * Geue thankes vnto the Lorde for he is gracious, and hys mercy endureth for euer.

Judi. 13. c. Psa. 105 a 117. a 135 a 1. mac. 4. *

Let them geue thankes whom the Lorde hath redemed, and delyuered from the hande of the enemye.

And gathered them out of the lãdes from the East, from the West, from ẏ North, and from the South.

They wente astraye in the wildernesse in an vntroden waye, and founde no cyte to dwell in.

Hongrye and thyrstye, and theyr soule faynted in them.

So they cryed vnto the Lorde in theyr trouble, and he delyuered theme from theyr distresse.

He led them forth by the right way that they myghte go to the cytie, wher they dwelt.

B 1. O that men wolde prayse the goodesse of the Lorde, and the wonders that he doth for the chyldren of men.

Exo. 16. a. Deut. 8. a. Psa. 77 c. 104. c. ‡ 2. pa 33. e.

* For he satisfyed the empty & fylled the hongrye soule with good.

‡ Suche as sat in darknesse. & in the shadowe

shadowe of death, beynge faste bounde in misery and yron.

Because they were not obedient to the cõmaundementes of God, but highly regarded the counsel of the moost hyghest.

Theyr hart was vexed wyth labour they fell downe, and ther was none to helpe them.

So they cried vnto the Lord in the trouble, and he delyuered them out of theyr distresse.

He brought them out of darknesse, and out of ꝑ shadowe of death' & brake theyr bones in sonder.

ii. O that men wolde prayse the goodnesse of the Lorde. and the wonders that he dothe for the chyldren of men.

For he hath broken the gates of brasse, and smytten the barres of yron in sonder.

Foolysh men were plaged for their offenes, and because of theyr wyckednes,

Theyr soule abozred all maner of meate, they were euẽ harde at deathes doze,

So they cryed vnto the Lord in theyr trouble, and he delyuered them oute of theyr distresse. E

He

num.21.b. * He sent his worde & healed the & Esa.38.b. saued them from destruction,
Math.8.a iii. O that me̅ wold prayse the goodnesse of the lorde, & the wonders that he doth for the chyldren of men.

Hebr.13.c. That they wolde † offre vnto him the sacrifyce of thankesgeuyng, † and 1.Pet.2.a tel out his workes with gladnesse.

They that go downe to the see in shyppes, and occuppe theyr busynesse in great waters.

These men se the workes of the lord, and his wonders in the depe.

Jona.1.a. * For at his worde, the stormye Actu.27.b wynde ryseth, and lifteth vp ỹ wawes therof.

They are caryed vp to the heauen, and downe agayne to the depe, theyr soule melteth awaye in the trouble.

D They rele to and fro, they stacker lyke a droncken man, and are at theyr wyttes ende.

So they crie vnto the lord in theyr trouble, and he delyuereth them out of theyr dystresse.

Math.8.c † He maketh the storme to ceasse so that the wawes are styll.

Then are they glade, because they be at rest, and so he bryngeth them vnto the heauen, where they wolde be.

iiii. O that men wold prayse the good-

nesse

nes of the Lord, and the wonders that he dothe for the chyldren of men,

That they wold exalte him in the congregacion of the people, and prayse hym in the seate of the elders,

‡ Whych turneth the floudes into drye lande, and dryethe vp the water springes. 3. Re. 17. a Gla. 43. e.

A frutful land maketh he baren, for the wyckednes of thē that dwel therin

Againe he maketh the wyldernesse a standyng water, and water sprynges of adrye grounde. G

There he setteth the hongry that they maye buyld thē a cytie to dwell in

That they maye sowe theyr grounde plant vynyardes, to yelde them frutes of encrasse,

He blesseth them, so that they multiplye exceadynglye, and suffereth not theyr cattell to decrease.

Whan they are mynished and breughte sowe thorowe oppression, thorow anye plage, or trouble.

Thoughe he suffer them to be euel intreated thorow tyrauntes, or let thē wandre out of the waye in the wyldernes. C

Yet helpeth he the poore out of misery at the last, & maketh hym an housholde, lyke a flocke of shepe.

* The ryghteous wyl consyder this
Joh.22.b. and reioyce: the mouth of al wyckednesse shalbe stopped.

Who so is wise, and pondreth those thynges wel, shall vnderstande the louynge kyndnesse of the lorde.

A Paratum cor meum deus.

The .C.vii. Psalme of Dauid.

O God, my hart is ready to synge and to gyue prayse,

Psal.56.b * Awake (o my glory) awake lute & harpe, I my selfe will awake right early.

I wyll geue thankes vnto the (O lord) amonge the people, I wyl synge prayses vnto the among the gentyles

Psa.102b * For the greatnesse of thy mercy is hygher then the heauens, and thy faythfulnesse reacheth vnto the cloudes,

Set vp thy selfe (o God) aboue the heauens, and thy glorye aboue all the earth.

That thy beloued may be delyuered helpe them wyth thy right hande and heare me.

Psal.59 b * God hath spoken in his Sanctuary, (whych thynge reioyceth me,

I wyll deuyde Sichem, & meete out the valleye of Suchot,

Balaad

Galaad is myne, Manasses is myne. B
Ephraim is the strength of my head.
Juda is my captayne.

Moab is my washpotte, ouer Edō
wyll I stretche out my lyne, Philistea
shall be glade of me.

Who wyl leade me into the stron-
ge cyte? Who wyl bringe me into E-
dom?

Shalt not thou do it (o God) which
hast cast vs out? thou God, * that wen- Psal. 43
test not forth with our hoostes.

O be thou our helpe in trouble, for
vayne is the helpe of man.

Through God we shal do great ac-
tes, for it is he that shal treade downe
oure enemyes.

Deus laudem meam ne tacueris.

The. C. viii. A Psalme of Dauid,

H Olde not thy tunge, o God of my A
prayse.

For the mouth of the vngodly, yea
and the mouth of the deceatful is ope-
ned vnto me, and spake agaynste me
with false tunges.

They compasse me aboute with
wordes of hatred, and fyghte agaynste
me without a cause.

For the loue that I had vnto them
they take now my contrary parte, but
I gaue myselfe vnto prayer.

Deu.28.c ‡ Thus they rewarde me euel for good, and hatred for my good wyl,

Psa 34.b * Set an vngodlye man to be ruler
Leu.26.c. ouer him, ‡ and let Satan stand at his
‡Zach.3.a. ryght hande,

When sentence is geue vpon him
B let him be condemned, and let his prayer be turned into synne,

* Let hys dayes be fewe, and hys
bysshoprike another take,

Job.17.b. Let hys chyldren be fatherles, and
Actu.1.d his wyfe a wydow,

let his chyldren be vagabundes, & begge theyr breade, let them seke it, as they that be destroyed,

let the extorcioner consume al that he hath, and let straungers spoyle hys laboure.

let there be no man to pytye him nor to haue compassion vpon his fatherlesse chyldren.

Let his ende be destruction, and in the nexte generacion let hys name be clene put out.

Let the wyckednesse of his fathers be had in remembraunce in the. syghte of the Lorde, and let not the synne of his mother be done awaye.

let them be alwaye before the lord, but as for the memoryall of thē selues, let it perysshe from out of the earth.

And

And that be cause hys mynde was not to do good, but persecuted the poore helpelesse, and hym that was verede at the harte to slaye hym.

Hys delyte was in cursynge, and therfore shall it happen vnto hym: he loued not blessynge, and that shall be farre from hym. C

He clothed hymselfe wyth cursyng lyke as wyth a raymente: yea it wente into hys bowels lyke water, and lyke oyle into his bones.

Let it be vnto him, as the cloke that he hath vpon hym, and as the gyrdle ỳ he is gyrded wythall.

Let it thus happen from the Lord vnto myne enemyes, and those that speake euell agaynst my soule.

But deale thou with me (o Lord god) according vnto thy name, for swete is thy mercy.

O delyuer me, for I am helpelesse and poore, and my harte is wounded wythin me.

I go hence lyke a shadow that departethe, and am dryuen awaye as the greshoppers.

My knees are weake thorowe fastynge, my flesche is dryed vp, for want of fatnesse. D

I am become a rebuke vnto them,

Psal.21.a * they loke vpon me, and shake theyr heades.

Helpe me O Lorde my God, oh saue me for thy mercyes sake.

That they may knowe, how that this is thy hande, and that thou hast done it.

Thoughe they curse, yet blesse, and let them be confounded, that ryse vp agaynste me: but let thy seruaunte reioyce,

Let myne aduersaryes be clothed wt theyr owne shame, as wyth a cloake.

As for me, I wyll geue thankes vnto the lorde wyth my mouthe, and Psa.15.b. prayse him amonge the multitude.

* For he standeth at the ryght hade of the poore, to saue him from such as condemne his soule.

Dixit dominus domino meo:

The .cx. A Psalme of Dauid.

A Mat.22.b Mar.12.b Luc.20.c 1.Cor.15.c Hebr.1.b. and.10.b THe Lorde sayde vnto my Lorde: * Syt thou on my ryghte hande, vntyll I make thyne enemies thy footestole.

The lorde shall sende the rodde of thy power out of Sion, be thou ruler euen in the myddest amonge thyne enemies.

In the daye of thy power shall thy people offre the frewilofferinges with

an

an holye worſhypp, the dewe of thy
byrthe is of the wombe of the mor-
nynge.

Hebre.7.c

* The Lorde ſware, and wyll not
repent: Thou art a prieſte for euer after
the order of Melchiſedeth.

The Lorde vpon thy ryght hande,
ſhall ſmytte euen kynges in the daye
of his wrath.

He ſhall be iudge amonge the Hey
then, he ſhall fyl them wyth dead body
es, and ſmite in ſūder the heades ouer-
dyuers countrees.

He ſhall drynke of the brooke in
the waye, therfore ſhall he lyft vp his
heade.

i. Confitebor tibi domine.

The.C.x. Pſalme. Alleluya.

I Wyll geue thankes vnto the Lorde
with my whole hart: secretli amōg
the faythfull, and in the congrega-
cyon.

Pſal.91.a

* The workes of the Lorde are greate
ſought out of all them that haue plea-
ſure therin.

His worke is worthy to be prayſed
and had in honoure, & hys ryghteouſ-
nes endureth for euer,

The mercifull and gracious lorde
hathe ſo done hys maruaylous wor-
kes, that they ought to be had in remē-

braunce.

Psa 33.b. * He geueth meate vnto them that
Gene.15.c feare hym, he is euer myndfull of hys
couenaunt.

He sheweth his people the power of
B his workes, that he maye geue thē the
heretage of the Heythen.

The workes of his handes are ve-
rite and iudgemente, all his cōmaun
dementes are true.

They stand faste for euer and euer
Psa.144 and are done in truthe and equite.

* He sent redempcion vnto his peo
ple, he hathe commaunded hys coune-
naunt for euer: holye & reuerent is hys
name.

Iob.28.c ❧ The feare of the Lorde is the be
Prou.1.a gynnynge of wysdome, a good vnder-
and .9. b standynge haue al they that do ther af-
Eccle.1. c ter: the praise of it endureth for euer,

Beatus vir qui timet dominum.
Alleluya. The .cxi. Psalme.

A B Blessed is the man that feareth
the Lorde, and hath great de-
lyte in hys commaundementes.

Psa.36.d * Hys sede shall be myghty vpon
earth, the generacion of the faythfull
shalbe blessed.

Ryches and plenteousnesse shall be
in hys house, and hys righteousnesse
endureth

endureth for euer.

Unto the goodlye ther arpseth vp lyghte in the darkneſſe:* he is mercyfull, louynge, and ryghteous. Psa.36.a Pro.11.c. ano.19.e

Well is him that is mercyful, and lendeth gladly, and poundreth his wordes wyth discrecion. Esa.49.b

For he shall neuer be moued,* the ryghteous shall be had in an euerlastynge remembraunce. Psa.10.a. b

* He wyl not be afrayed for anyeuell tydynges, his harte standeth fast and beleueth in the Lorde. Psa.26.a

His hart is stablyshed, he wyll not shrenke, vntil he se his desyre vpon his enemyes. Prou.11.c

* He hath sparsed abrode,* geuen to the poore, his ryghteousnes remayneth for euer, his horne shalbe exalted with honoure. Lor.9.b.

The vngodly shal se it, and it shall greue him: he shal gnasch with his teth, and consume awaye:* the desyre of the vngodly shall perysshe.

Laudate pueri dominum.

The.C.xii.Psalme.

Prayse the* Lorde (o ye seruantes) o prayse* name of* Lorde. Psa.133.a and.134.a

Blessed be the name of the Lorde, frome thys tyme forthe forener-

more.

Mala.1c. ✻ The Lordes name is worthye to be praised, from the rysynge vp of the Sōne vnto the goyng downe of ỹ same

The Lorde is hyghe aboue all Heythen, and hys glorye aboue the heuens.

Who is lyke vnto the lorde our god that hath hys dwellyng so highe: wyl che humbleth himselfe, to beholde that is in heauen and earth.

1.Reg.2.b ✻ Whych taketh vp the symple out of the duste, & lyfteth the poore out of the myre.

That he maye set hym amonge the princes. euen among the princes of his people.

Which maketh the baren woman to kepe house, and to be a ioyfull mother of chyldren.

A

In exitu Israel de Egypto domus.

Alleluya. The C.xiii. Psalme.

Exo.13.a. WHan ✻ Israell came oute of Egypte, and the house of Jacob frome amonge that straunge people.

Juda was his Sanctuary, Israel hys dominion.

Exo.14.e. * The see sawe that, and fled: * Jor
* Jos.3.d dan turned backe.

The mountaynes skypped lyke rammes

rammes, and the lytle hilles like yong shepe.

What ayled the (o thou sea) that ȝ fleddest? and thou Jordane, that thou turnedest backe?

Ye muntaynes, that ye skypped lyke rammes: and ye lytle hilles, like yonge shepe.

The earth trēbled at the presence of the lorde, at the presence of the God of Jacob. Exo.17.b.

*Whych turned the hard rock into a standynge water, and the flynt stone into a soryngynge well. num.20.b.

¶ Here the Hebrues begyune The. C.xv. Psalme.

Not vnto vs (o Lorde) not vnto vs, but vnto thy name geue the prayse, for thy louyng mercy and faythfulnes

*Wherefore shal the Heythen say: Where is nowe theyr God, Psa.78.b

As for our God he is in heauen, he doth what soeuer it pleaseth him.

Theyr ymages are but syluer and golde, euen the worke of mens handes

*They haue mouthes, and speake not: eyes haue they, but they se not. Psa.134.c Esa.44.b

They haue eares, and heare not: noses haue they, but they smel not, Jere.10.a

They haue handes and handle not:

fete

fete haue they but they can not go no-
ther cā they speake thorowe their throt
They that make them are lyke vnto
them, and so are all suche as put theyr
truste in them.
But let Israell, truste in the Lorde,
for he is theyr succoure, and defence.
Let the house of Aaron put theyr
℣ truste in the lorde, for he is theyr su-
coure, and defence.
Esa.38.a. They that fear the lord let them,
put theyr, truste in the lorde: * for he is
theyr succour and defence.
The Lorde is myndefull of vs
and blesseth vs, he blesseth the house
of Israell, he blesseth the house of
Aaron.
Yea he blesseth all them that feare the
Lorde both small and greate.
The lorde encrease you more and
more: you and your chyldren.
For ye are the blessed of the lord
whych made heauen and earth
All the whole heauens are the Lor-
Psa.17.c. des but the earth hath he geuen vnto
Psa.6.a the chyldren of men.
℣ The dead prayse not the (O Lord)
nother al they that go downe into silēc
But we wyll prayse the Lorde,
from thys tym forth for euermore.
Delexi quoniam exaudiet dominus.

The

The.C.xiiii. Psalme.

I Am well pleased, that the Lorde hath herde ẏ voyce of my praer ẏ he hath enclined his eare vnto me, therfore wyll I call vpon hym as longe as I lyue. A

✻ The snares of death compassed me rounde aboute, the paynes of hell gat hold vpon me, I founde trouble and heauynesse. 2.Re.23.e. Psa.17.a.

Then called I vpon the name of the Lorde: O lorde, delyuer my soule.

Gracious is the lorde, and rygh teous, yea oure God is merciful.

The lorde preserueth the symple, I was brought downe, & he helped me

Turne agayne then vnto thy rest (o my soule) for the lorde hath geuen the thy desire.

And whi: * thou hast delyuered my soule frō death, mine eyes from teares and mi fete from fallinge. Psa.55.b.

I wyll walke before the lorde, in the lande of the lyuynge.

Credidi, propter quod locutus sum:

The.Cxv. Psalme,

¶ Thys psalme do the Hebrues ioyne vnto it that goeth before, and it is with them the.Cxvi. Psalme.

I Beleued

A Beleued, * and therfore haue I
2.Cor.4.c I spoken, but I was sore troubled
I said beyng astonnyed: * Almē
Rom.3.a. are lyers,
What rewarde shal I geue vnto the Lorde, for all the benefytes that he hath done vnto me:
I wyll receaue the cuppe of saluacion, and call vpon the name of the lorde.
I wyll paye my vowes in the presence of all his people, tyght deare in the syghte of the lorde is the death of his sayntes,
Sap.9.a. * O Lorde, I am thy seruaunt I am thy seruant, and the soone of thy handmydē, thou hast broken my bondes in sunder.
Hebr.13.c. Psa.91.a ❊ I wyll offre the the sacrifice of thā besgeuynge, and wyll call vpon the name of the lorde.
I wyll paye my vowes vnto the lorde in the syght of hys people, in the courtes of the lordes house, euē in the middest of the, o Jerusalem.

A Laudate dominum omnes gentes, Alleluya. The. C.xvi. Psalme.

2.Re.22.g
Psal.17.c
Rom.15.a O ❊ Prayse the lorde all ye gentils, laude him all ye people

tor

For hys mercyfull kyndnesse is euer more and more towarde vs, and ✻ the truthe of the Lorde endureth for euer. psa.118.m

Confitemini domino quoniã bonus Alleluya. The.C.xvii, Psalme. A

O * Geue thankes, vnto the Lorde, for he is gracious, and his mercy endureth for euer. Judi.13.a Psa.105 a 106 a.135. a

Let Israell nowe confesse, that his mercy endureth for euer. 2.mac.4.a.

Let the house of Aaron confesse, that hys mercy endureth for euer.

Yea let all them now that feare the Lorde confesse, that hys mercye endureth for euer.

I called vpon the Lorde in troube and the Lorde herde me at large. Hebr.13.e.

* The Lorde is my helper, I wyll not feare what man doth vnto me.

The Lorde is my helper, and I shall se my desyre vpon myne enemyes

* It is better to trust in the lorde then to put any confidence in man. Psa.145a

It is better to trust in the lorde, then to put any confidence in princes.

All Heythen compassed me rounde aboute, but in the name of the lorde wyll I destroye them.

They kepte me in on euery syde, but

but in the name of the Lorde I wyll de
B stroye them,

They came about me like bees, and were as whote as the fyre in the thornes: but in the name of the Lorde I wyl destroye them.

They thrust at me, that I myght fal but the Lorde was my helpe.

Exo.15.a. * The Lord is my strength, and my
Esa.12.a. songe, and is become my saluacion.

The voyce of ioye & myrth is in the dwellynges of the ryghteous, for the ryght hande of the Lorde hath gotten the victorye.

The ryght hande of the Lorde hath the preminence, the ryght hand of the Lorde hath gotten the victory.

I shal not dye, but lyue, & declare the workes of the Lorde,

The Lorde hath chastened & correct me but he hath not geuen me me ouer vn to death.

Esa.26.a † Open me the gates of ryghteous nesse, that I may go there thorow and geue thankes vnto the Lorde.

This is the dore of the Lorde, the ryghteous shall entre in thorowe it.

L I thanke the, that thou hast herd me, and are becom my saluacion.

Mat.21.a ❧ The same stone whych ỹ buylders
Act.4.a. refused, is become ỹ heade stone in the
1.Pet.2.a. corner

corner.

This was the lorde doing, and it is maruaylous in oure eyes,

Thys is the day whych the Lord hath made, let vs reioyce and be glad in it.

Helpe nowe o Lorde, o Lorde sende vs nowe prosperyte.

* Blessed be he that cammethe in the name of the Lorde, we wysshe you good lucke, ye that be of the house of ꝑ Lorde. Mat. 21. a Mat. 11. a Joh. 12. b.

God is the Lord, and hath shewed vs lyght: O garnysshe the solemne feast with greue braunches, euē vnto the hornes of the aulter.

Thou arte my God, and I wyll thanke the thou arte my God & I wyll prayse the.

O geue thankes vnto the Lorde for he is gracyous, & his mercy endurethe for euer.

Beati immaculati in via.

The. C. xviii. Psalme. Aleph.

Blessed are thole that be vndefyled in the way: * whych walke in the lawe of the Lorde. A Psa. 1. a.

* Blessed are they that kepe hys testimonyes, and seke him wyth theyr whole harte, Psa. 18. b

Wyche walke in his wayes and

do no wykednesse.

Deu.45,6 7.8. ✻ Thou hast geuen strayte charg to kepe thy commaundementes

Jo.1224. O that my wayes were stablyshed to kepe thy statutes.

So shuld i not beconfunded, whyle i haue respecte vnto all thy commaundementes.

I wyll thanke the wyth an vnfayned harte, because i am learned in the iudgmentes of thy ryghteousnesse.

I wyl kepe thy statutes, o for sake me not vtterlye.

Beth. B Where wythal shal a yonge man clense hys waye: Euen by rulynge himselfe after thy worde.

With my whole hart do i seke the, O ✱ let me not go wornge, oute of thy commaundementes.

Esa 93.c.

Deut.6 b and.11. c ✻ Thy wordes haue i hyd wythin my harte, that i shulde not synne againste the.

Prayled be thou o Lorde, O teache me thy statutes.

Wyth my lyppes wyl i be tellyng out all the iudgementes of thy mouth

I haue as great delyte in the waye of thy testimonyes, as in all maner of ryches.

I wyl exercyse myselfe in thy commaundementes, and haue trespece vnto thy

to thy fotepathes.

My delyte shall be in thy statutes I wyll not forget thy wordes.

O do well vnto thy seruant that I may lyue and kepe thy wordes.

Open thou myne eyes and so shall i spye out ewonderous thynges in thy lawe. Gimel

* I am a straunger vpon the earth, o hyde not thy commaundementes from me. Gen. 47. b Job. 14. b.

My soule breaketh out, for the very seruent desyre that i haue alwaye vnto thy iudgementes.

Thou rebukeste the proude, cursed are they that departe frome thy commaundementes.

O turne from shame and rebuke, for i kepe thy testymonyes.

Princes also syt & speake agaynst me, but thy seruante is occupyed in thy statutes.

In thy testymonyes is my delite, they are my counselers.

* My soule cleueth to the dust, o quyc ken ẏ me accordynge to thy worde. Daleth.

I knowleged mi wayes, & thou herdest me, o teach me then thy statutes Psal. 43. c

Make me to vnderstande the waye of thy commaundementes, and so shall i talke of thy wonderous workes.

My soule melteth awaye for very

heurnes, o let me vp accordynge vnto thy worde.

Take fro me the waye of lyenge, & graunte me thy lawe.

I haue chosen the waye of truth, thy iudgementes haue I layed before me I stycke vnto thy testimonies, O Lorde confounde me not.

I wyll runne the waye of thy commaudementes, whan thou hast comforted my harte.

He Teache me o Lorde the waye of thy E statutes, & I shall kepe it vnto ỹ ende.

O geue me vnderstandynge, and I shall kepe thy lawe, yea I shall kepe it wyth my whole harte.

Leade me in the pathe of thy commaundementes, for that is my delyte.

Enclyne myne harte vnto thy testymonies, and not to couetousnesse.

O turne away myne eyes, lest they beholde vanyte, and quycken thou me in thy waye.

O stablyshe thy worde in thy seruaunt that I maye feare the.

Take away the rebuke, that I am afrayed of, for thy iudgementes are amiable.

Beholde, my delyte is in thy commaundementes, o quycken me, in thy ryghteousnes.

Let

Let thy louynge mercy come vnto me (o Lorde) and thy saluacion accordynge vnto thy worde, Vau. F

⁂ That I maye geue answere vnto my blasphemers, for my trust is in thy worde, 1.Pet.3.b. Act.4.a.b

O take not the worde of truth vtterly out of my mouth, for my hope is in thy iudgementes,

So shall I alway kepe thy lawe, yea for euer and euer,

And I wyl walke at lyberte, for I seke thy commaundementes,

I wyl speake of thy testimonyes euē before kynges. & wil not be ashamed

My delyte shalbe in thy commaundementes, whych I loue.

My handes also will I lyft vp vnto thy commaundementes whyche I loue, and my talkyng shalbe of thy statutes. Zain. G

O thynke vpon thy seruant as cō cernynge thy worde, wherin thou hast caused me put my trust. 1mac.12.b

* For it is my cōfortein me trouble yea ‡ thy worde quyckeneth me. *Joh.6g

The proude haue me greatly in derision, yet shrynke not I from thy lawe.

I remembre thy euerlastynge iudgementes (O Lorde,) and am comforted

I am horrible afrayed for the vngodly, that forsake thi lawe.

Thi statutes are mi songes in the house of mi pilgrimage.

I thynke vpon thi name (o Lord) in the night season, & kepe thi lawe.

Beth. It is mine owne, for I kepe thi cõmaundementes.

Num.18.c * Thou arte mi portion (o Lorde) I am purposed to kepe thi lawe.

I make mine humble petition in thi presence with mi whole harte, o be mercifull vnto me accordinge vnto thi worde.

I call myne owne waies to remembraunce, and turne mi fete into thi testimonies.

I make haiste, & prolonge not the time, to kepe thi commaundementes,

Psal.92.a The congregations of ỹ vngodly haue robbed me, but i forgat not thi lawe.

* At mydnight stande I vp to geue thankes vnto the, for the iudgementes

Psal.32.d of thi righteousnesse.

I am a cõpanion of all them that feare the, and kepe thy cõmaundementes,

Teth. ⁂ The earth (o Lorde) is ful of thi mercy, O teach me thi statutes.

O Lorde, thou hast dealt frendly with thy seruaunte, accordynge vnto thy worde.

O teache

O teache me kindnesse, norture and knowlege, for I beleue thy commaundementes.

Before I was troubled, I went wronge: but nowe i kepe thi worde.

℣ Thou arte good and frendlye, O teache me thi statutes. O Mat.19.c

The proude imagine lies vpon me, but I kepe thi commaundementes with mi whole harte.

Their harte is as fat as brawne but my delite is in thy lawe.

Yt is good for me that I haue bene in trouble, þ I may learne thy statutes

The lawe of thi mouthe is dearer vnto me, then thowsaudes of gold and silver.

℣ Thi handes haue made and fashioned me, o geue me vnderstandinge that i maye learne thy commaundementes

They that feare the wyll be glad whā they se me, because i put mi trust in thi worde.

I knowe (o Lorde) that thy iudgementes are right, and that thou of verie faithfulnesse haste caused me be troubled.

O let thi mercifull kindnesse be my comforte, accordinge to the promise that thou haste made vnto thy ser-

uaunte.

O let thy louynge mercyes come vnto me, that I maye lyue: for thy law is my delyte.

Let the proud be cõfounded, which handle so falsely agaynste me.

But let suche as feare the, and knowe thy testymonyes, be turned vnto me,

O let my harte be vndefyled in thy statutes, that I be not ashamed

Caph. My soule longeth for thi saluacy-
I on, for my trust is in thy worde.

Myne eyes longe sore for thy worde, sayenge: Oh whan wylte thou comforte me:

Psa.38.c and.89.b. * For I am become lyke a bottel in the smoke, yet do not I forget thy sta-tutes.

Iere.2.b. * Howe many are the dayes of thy seruaunt? Whan wylt thou be auen-ged of myne aduersaries:

Ierem.2b * The proude haue dygged pyt-tes for me, which are not after thy law

All thy cõmaundemẽtes are true, they persecute me falsely: O be thou my helpe.

They haue almoost made an ende of me vpõ earth, but I forsake not thy commaundementes.

O quycken me after thy louynge-kyndnesse, and so shall I kepe the testi-monies

monies of thy mouth,

Lamed.

O LORDE, * thy worde endureth for euer in heauen,

M
Psa.22.b and.116.a Esa.40.a Mach.5.b and.24.c

Thy trueth also remayneth, from one generacyon to another: thou haste layed the fundacion of the earth. and it abydeth.

They continue this daye, according vnto thyne ordinaunce: for all thinges serue the.

Yf my delyte were not in thy law, I shulde perysh in my trouble.

I wyll neuer forget thy cõmaundementes: for wt them ꝙ quickenest me.

I am thyn, oh helpe me, for I seke thy commaundementes,

The vngodly laye wayte for me, to destroye me, but I consyder thy testimonyes.

I se that all thynges come to an ende, but thy cõmaundementes are exceedynge broade.

O what a loue haue I vnto thy lawe all the daye longe is my talkyng of it.

N
Wem.

Thou thorow thy cõmaundement hast made me wyser thẽ myn enemyes: for it is euer by me.

* I haue more vnderstandyng thẽ all my teachers: for thy testimonies are my studye.

Deu.4.1.a

Yet i am wyser thẽ the aged, for i kepe thy commaundementes.

I refrayne me fete from euery euel waie, that I maie kepe thi wordes.

I shrenke not from thi iudgmentes, for thou teachest me.

* O how swete are thi wordes vnto my mouth.

Ezeche 2 and.3.a

Thorowe thy cõmaundementes I get vnderãdyng, therfore hate I all false wayes.

Plal.18.a.

Nun

* Thy worde is a lanterne vnto my fete, and a lyght vnto my pathes.

D

I haue swornе & am stedfastly purposed, to kepe the iudgementes of thy tryghteousnesse.

2.Re.22.d Psal.18.b. Proue.6.c

I am troubled aboue measure, quicken me (o Lorde,) accordyng vnto thy worde.

Let the freewyll offerynges of my mouth please the (o Lorde,) and teache me thy iudgementes.

* My soule is alwaye in my hand, yet do not I forget thy law.

Iudi.12.a Iob.13.b.

The vngodly haue layed a snare for me, but yet swarue not I from thy cõmaundementes.

Thy testimonies haue I claymed, as myne heretage for euer, and why: They are the very ioy of my harte.

I applye myne harte to fulfyll thy statutes alwaye, euen vnto the ende.

I

I hate the vngodly, but thy lawe do I loue. Samech.

Thou arte my defence and shilde, my truste is in thy worde,

Away frame ye wycked, I wyl kepe the commaundementes of my God.

O stablyshe me accordynge vnto thy worde, that I maye lyue, and let me not be disapoynted of my hope,

Holde thou me vp, and I shall be safe: yea I shal euer be talkynge of thy statutes.

Thou treadest downe al them that departe frō thy statutes, for they ymagyne but deceate,

Thou puttest away al the vngodly of the earthe lyke drosse, therfore loue I thy testimonyes.

My flesshe trembleth for feare of the and I am afrayed of thy iudgementes. Ain

I deale wyth the thyng that is lawfull & ryght, O geue me not ouer vnto myne oppressours

Be thou surety for thy seruaunat, to do hym good, that the proude do me no wronge,

Myne eyes are wayted awaye with lokynge for thy health, & for the worde of thy ryghteousnesse.

O deale wyth thy seruaunt accordynge vnto thy louynge mercye, and

teache

teache me thy statutes.

I am thy seruaunt, O grant me vnderstandinge, that I maye knowe thy testymonyes.

It is tyme for the (O Lorde) to laye to thyne handē, for they haue destroyed thy lawe.

For i loue thy commaundementes aboue golde and precious stone.

Therfore holde i strayghte all thy commaundementes, and all false wayes I vtterlye abhore.

Thy testimonies are wonderfull, therfore doth my soule kepe them.

Whan thy word goeth forth, * it gyueth lyght & vnderstandyng † euen vnto babes.

i opened my mouthe, and drawe in my breth, for i desyr thy commaunde mentes.

O loke thou vpon me, and be mercyfull, as thou vseste to do vnto those that loue thy name.

Dyrecte my goynges after thy word, that no wyckednesse raygne in me.

O delyuer me from the wrongeous dealynges of men, and so shall i kepe thy commaundementes.

Shew the lyght of thy countenaunce vnto thy seruaunt, and learne me thy statutes.

Deut. 4. a
Psal. 18. b
* Mat. 11. c.

Myne

Myne eyes gussche out with water, because men kepe not thy lawe.

Ryghteous art thou (O LORDE) and true is thy iudgement. Sadi. S

The testimonies that thou haste cō maūded are exceading ryghteous, & true Psa.68.b

Myzele hath euen consumed me because myne enemyes haue forgotten thy wordes. Joha.2.b.

Thy wordes is tryed to ỹ vttemost, and thy seruaunte loueth it.

I am smal and of no reputacoyn, yet do not I forget thy cōmaūdemētes.

Thy righteousnesse is an euerlastyng ryghteousnes, & thy law is true,

Trouble and heuynesse haue taken holde vpon me yet is my delyte in thy commaundementes.

The rightcousnesse of thy testimonyes is euerlastynge: o graunte me vnderstandynge, and I shall liue.

I call with my whole harte heare me (o Lorde) I wyll kepe thy statutes. Coph. T

Yea euen vpon the do I call, helpe me, and I shall kepe thy testimonyes

Early in the morynge do I cry vnto the, for in thy worde is my truste.

Myne eyes preuent the nyght watches that I myght be occupied in thy wordes.

Heare my voyce (o Lorde) ac cor-

cordinge vnto thy louynge kyndenesse quycken me accordynge as thou arte, woute.

They drawe nye that of malyce persecute me, and are farre frome thy lawe

Be thou nye at hande also (O Lorde,) for thy promyses are faythfull.

As concerynge thy testymonyes, I haue knowen euer sence the begynnynge, that thou haste grounded them for euer.

Mes. U

O consyder myne aduersitie, and delyuer me, for I do not forget thy lawe. Mayntayne thou my cause, and defende me: quicken me, accordynge vnto thy worde.

Healthe is farre frome the vngodlye, for they regarde not thy statutes.

Greate is thy mercye (O Lorde,) quycken me as thou arte wonte.

Many there are that trouble me, and persecute me, yet do not I swarue from thy testymonyes.

It greueth me, whan I see, that the transgressours kepe not thy lawe.

Consyder (Lorde,) howe I loue thy commaundementes, O quicken me wyth thy louyng kyndnes.

Thy worde is true tō euerlastyng, all the iudgementes of thy ryghteousnesse endure for euermore.

The

The princes persecute me wythout cause, but my harte standeth in awe of thy wordes, Sin.

I am as glad of thy worde, as one that findeth greate spoyles. Esay.9.a

As for lyes, I hate and abhorre the: but thy lawe do I loue.

Seuen tymes a daye do I praise the because of thy righteous iudgemētes.

Greate is the peace that they haue which loue thy lawe, and they are not offended at it.

Lorde, I loke for thy sauynge health, & do after thy cōmaundemētes.

My soule kepeth thy testimonyes. and loueth them exceadyngly,

I kepe thy commaundementes and testimonyes, for all my wayes are before the. Thau.

Let my cōplaynte come before the (O Lorde,) geue me vnderstaudynge, accordynge vnto thy worde. y

O let my supplycacion come before the, deliuer me accordinge to thy promyse,

My lyppes shall speake of thy prayse, seynge thou haste taughte me thy statutes,

Yea my tunge shall synge of thy worke, for all thy commaundementes are ryghte.

Let

Let thy hand helpe me, for I haue chosen thy commaundementes.

I longe for thy saluacion (O Lorde) and thy lawe is my delyte,

Oh let my soule liue & praise the, that thy iudgementes may helpe me.

I go astraye, lyke a shepe that is lost: Oh seke thy seruante, for I do not forget thy commaudementes.

Ad dominum cum tribularer.

A The. C.xix. Psalme,

Jone.2.a. WHan I am in trouble, * I call vpō ẏ Lord, & he answerethe me, Delyuer my soule (O Lorde) from lyenge lyppes, and frome a deceatfull tunge,

What rewarde shall be geuen, or done vnto the thou false tunge.

Euen myghtye and sharpe arowes with whote burnynge coales,

Wo is me, that my banyshmente endureth solonge I dwell in the tabernacles sorowfull,

My soule hath longe dwelt a mong them, that be enemyes vnto peace,

I laboured for peace, but whan I spake therof, they prepared them to batayll,

Lauaui eculos meos in montes.

The, C. xx. Psalme,

I lyft

I Lyft vp myne eyes vnto the hilles from whence commeth my helpe

* My helpe commeth euen from the Lorde: whyche hath made heauen, and earth. A Psa.123.

He will not suffer thy foote to be moued, and he that kepeth the, slepeth, not.

Beholde, he that kepeth Israel, doth nother slombre nor slepe.

The Lorde him selfe is thy kepere the Lorde is thy defence vpō thy ryght hande.

So that the Sonne shall not burne the by day, nother the Moone by nyght

The Lorde preserueth the from al euell, yea it is the Lorde that kepeth thy soule.

The Lorde preserueth thy goynge out and thy commynge in, frome thys time forth for euermore.

Letatus sum in his que dicta sunt.

The.C.xxi. A Psalme of Dauid.

I Was glad whā they said vnto me We wyl go into the house of the Lorde. A Esa.2.3.

Our fete shall stande in thy gates o Jerusalem. Jere.13.a. Micha.4.a Zacha.2.D.

Jerusalem is builded as a cytye, that is at vnite in it selfe.

For there the tribes go vp, euen the

trybes of the Lorde: to testifye vn=
to Israell, to geue thankes vnto the na
me of the Lorde.

For there is the seate of iudgment,
B euen tye seate of the house of Dauide.

O praye for the peace of Ierusalem
they shall prospere that loue the.

Peace be wythin thy walles, and
plentifulnesse within thy palaces.

For my brethren, and companions
sakes, I will wyshe the prosperite.

Yea because of the house of ỹ lorde
our God, I will seke to do the good.

Leuaui oculos meos in montes.

The. C.xxii. Psalme.

A Nto the lyfte I vp myne eyes,
2.Par.6 d U * thou that dwellest in the hea-
Clay.66 c uens.

Beholde, euen as the eies of ser=
uauntes loke vnto the handes of theyr
maisters: and as the eies of a mayden
wayt vnto the hãdes of hyr maystresse:
euen so oure eyes wayte vpon the Lor=
de oure God, vntyll he haue mercye
vpon vs.

Haue mercy vpon vs (o lorde,)
haue mercy vpon vs for we are vtterly
despised.

Oure soule is filled with the scorne
full replete of the welthy, and with ỹ
despytefulnesse of the proude.

Mill

Nisi quia dominus erat in nobis.

The. C. xxiii. Psalme of Dauid.

Y F the Lord had not bene of our syde (nowe maye Israel saye.) A

Yf the lorde had not ben of our syde, whan men rose vp against vs.

⁂ They had swalowed vs vp quicke, whan they wer so wrothfully displeased at vs. Prou. 1. a.

* Yea the waters had drowned vs, the streame had gone ouer oure soule. Esaye. 8. b

The depe waters of the proude had gone euen vnto our soule.

But praised be the lorde, whiche hath not geuen vs ouer for a praye vnto their tethe.

Our soule is escaped, euen as a bird out of the snare of ye fouler: the snare is broken, and we are deliuered.

⁂ Oure helpe standeth in the name of the lorde, whiche hath made heauen, and earth. Psa. 120. a

Qui cõfidũt in domino, sicut mõs Siõ

The. C. xxiiii. Psalme.

A

T Hey that * put their trust in the Lorde, are euen as the mounte Sion: whiche maye not be remoued, but standeth taste for euer. Prou. 10. b

The hilles stande aboute Jerusa-

lem, euen so standeth the Lorde rounde about his people, from this time forthe for euer more.

That the rodde of the vngodlye come not into the lot of the righteous: lest the righteous put theyr hand vnto wyckednesse.

Do well (o Lorde) vnto those that be good and true of hart.

As for suche as turne backe vnto theyr owne wyckednes, the Lorde shall leade them forth with the euel doeres

Gala.6.b. ⁂ but peace be vpon Israell.

In conuertendo dominus captiuitatem.

The. C.xxv. Psalme.

A W Han the Lord turneth againe ꝑ captiuyte of Sion, then shal we be lyke vnto them that dreame.

Then shal oure mouthe be fylled with laughter, and our tunge with ioye.

Then shall it be saide amonge the Heythen: The Lorde hath done greate thynges for them.

Yea the Lorde hath done greate thinges for vs already, wherof we reioyce.

Turne our captiuytie (o Lord) as ꝑ riuers in the south.

Gala.6.a. * They that sowe in teares, shall reape in ioye.

He that now goeth his waye weepyng and beareth for good sede, shall come

come agayne wyth ioye, & brynge hys sheaues wyth him.

Nisi dominus edificauerit domus.

The. C. xxvi, Psalme of Salomon

F Xcepte ẏ Lord buylde the house theyr laboure is but loste that buylde it. A

✻ Excepte the Lorde kepe the cytye the wacthmā waketh but in vayne, Exo 1.d. 4.Reg.9d

‡ it is but lost laboure that ye rise vp earlye, & take no reste, but eate the breade of carefulnesse for loke to whom it pleaseth him he geueth it in slepe. Prou.10 c Eccle 11. b Job. 42.c.

Lo, chyldren and the frute of the wombe, are an heretage and gyfte that commeth of the Lord.

Lyke as the arowes in the hand of the giaunt: e uen so are ẏ yonge children,

Happie is the man that hath his quyuer ful of them: they shall not be ashamed, whan they speake with theyre enemies in the gate.

Beati omnes qui timent dñm,

The, C, xxvii. Psalme.

B lessed ✻ are all they that feare the lorde, & walke in his wayes A

For thou shalt eate the laboures of thyne owne handes O wel is the, happie are thou, Psa.35. b.

Thy wyfe shalbe as a frutefull vyne vpon the walles of thi house,

Thy chyldren lyke the olyue braun
ches, rounde about thy table.

Lo, thus shall the man be blessed
that feareth the Lorde.

num.6.d. ❧ The lorde shall so blesse the oute
of Sion, that thou shalt se Jerusalem
Gene.51.b in prosperyte all thy lyfe longe.
Tob.14.a * Yea that thou shalte se thi chil=
Job.24.c. ders chyldren, and peace vpon Israell.

A Sepe expugnauerunt me a iuuentute.

The. C. xxviii. Psalme.

Many a tyme haue they fought
M against me fro my youthe vp.
(maye Israell nowe say.)

Yea many a tyme haue they fought
agaynste me fro my youth vp, but they
haue not ouer come me.

The plowers plowed vpō my backe
and made longe forowes.

But the ryghteous Lorde hath he=
wen the backe of the vngodly in peces
Let theme be confounded and turned
backwarde, as many as haue enel wyll
at Sion.

* Let them be euen as haye vpon
the house toppes, which wethereth be
Psa.36.a fore it be pluckte vp.

Wherof the mower fylleth not his
hande, nother he that bynoethe vp the
sheaues hys bosome.

So that they whyche go by, saye
not so

not so much as: The lorde prosper you, we wyshe you good lucke in the name of the Lorde.

De profundis clamaui ad te domine

The. C. xxix. Psalme.

O Ut of the depe call I vnto the (o Lorde:) Lorde heare my voyce. A

Oh let thine eares consyder wel the voice of my complaynt.

* Yf thou (Lorde) wylt be extreme to marke what is done amysse, oh lorde who maye abide it: Iob. 9. a. psa. 143. a.

But there is mercy with the, that thou mayest be feared.

I Loke for the Lorde, my soule doth wayte for him, and in his worde is my truste.

My soule doth pacyently abide the Lorde, frome the one morkynge to the other

Let Israel trust in the Lorde, for with the lorde ther is mercye plentyous redemcion.

* And he shal redeme Israel from all his synnes. Esa. 34. e.

Domine non est exaltatum cor meum.

The. C. xxx. Psalme of Dauid.

L Orde, I am not hye mynded, I haue no proude lokes

* I do not exercise my selfe in Esa. 3. c.

great matters, which are to hie for me

But I refraine my soule, and kepe it lowe, lyke as a child that is wened from his mother, yea my soule is euen a wened chylde.

Let israell trust in the Lorde, from thys tyme forth for euer more.

Memento domine Dauid, & omnis.

A The .C.xxxi. Psalme.

2.Re.24.d O lord, * remembre Dauid, and

L all hys truble,

1.Par.22d ✻ Howe he sware vnto the Lorde, and vowed a vowe vnto the myghtye one of Jacob: i wyll not come wythin the tabernacle of my house, nor clymme into my bedde.

I wyll not suffre myne eyes to slepe nor myne eye lyddes to slombre:

Vntyl i fynde oute a place for the Lorde, an habitacion for the myghtye one of Jacob.

Lo, we herd the same at Eprata, and fonde it in the wood.

We wyll go into hys tabernacle, and fall downe before hys footstole.

‡ Aryse (O Lorde) into thy restinge

2.Par.6g place, thou & the Arke of thy strength

✻ Let thy prestes be clothed wyth

Exod.29a ryghteousnesse, and let thy sayntes

Ephe.6.b reioyce.

B For thy seruaunt Dauid sake turne

turne not awaye the presence of thyne anointed.

* The lorde hathe made a faithfull othe vnto Dauid, and he shall not shrinke from it: 2. Reg. 7. e 1 Par. 18 b Psa. 88. a.

* Of the frute of thy body shal i set vpon thy seate. Actu. 2 d.

Yf thy children will kepe my connenaunt, and my testimony that i shall learne them: their children also shal sit vpon thi seate for euermore.

For the lorde hath chosen Sion, to be an habitacion for himselfe hath he chosen her.

This shall be mi rest, here will I dwel: for I haue a delite therin.

I will blesse hir vitales with increase, and ‡ will satisfie hyr poore with breade. Psal. 22. d

I will decke hir prestes * with healthe, and hir saites shall reioyce and be glad. Esa. 61. b.

There shall I make the ‡ horne of Dauid to florish, i haue ordeyned ‡ a lantren for mine anointed. Luce. 1. f. *3 Re. 11 f 15. a.

As for his enemies, I shall cloth them with sham, but vpon him selfe shall his name florishe.

Ecce quam bonum & quam iocundō,
The. C, xxxii. A Psalm of Dauid.

A
Ephe.4.a
Phili.2.a
B E hold ✻ how good and ioifull a thinge it is, bret hren to dwell together. in vnite,

Exo.30.d.
Leui.8.b.
It is lyke that precious ✻ oyntmen te vpon the heade, that ranne downe vnto the beerd, euē vnto Aarons beerd, and wēt downe to ẏ skyrtes of his clothing

Pro.19.b.
✻ lyke the dewe of Hermon, which fell vpon the hyll of Sion.

For there the lorde, promysed his blessynge and lyfe for euermore.

Exce nunc benedicite domino.

The. C.xxxiii. Psalme.

A
Psa.112.a
134.a.
B E holde, * O praise the lorde al ye seruauntes of the Lorde, ye that by nighte stand in the house of the lorde.

2.Tim.2b
* O lyft vp your handes in the Sāctuary, and praise the Lorde.

num.6.d.
* The lorde that made heauen and earth, blesse the out of Sion.

Laudate nomen domini laudate.

The. C.xxx.iiii. Psalme.

A
Psa.112.a
133.a.
O Praise the name of the lorde, praise it o ye seruauntes of the lorde.

Ye that stād in the house of the lord in the courtes of the house of our God,

O praise the lorde, for the lorde is gracious: O sing praises vnto his name for it is louely.

For

⁂ For why? The Lorde hath chosen Jacob vnto him selfe, and Israell for his owne possession. Deut. 4. c. and. 10. c

For I knowe that the lorde is greate, and that our lorde is aboue all goddes.

What so euer the lorde pleaseth, that doth he in heauen and in earthe, in the see, and in all depe places.

‡ He bringeth forth the cloudes frō the endes of the worlde, he turneth the lyghtenynges vnto rayne, bryngyng the wyndes oute of theyr treasures. B Iere. 10. e 51. c.

⁂ Whiche smote the fyrst borne of Egypt, both of man and beast. Exo. 12. a.

* He hath sent tokens and wonders into the myddest of the (o thou lande of Egypte,) vpon Pharao and all hys seruauntes, Exo. 7. 8. 9. 10.

* Which smote diuerse nacions and slewe mighti kinges. Iosu. 12. a

* Sihon king of the Amorites, Oh the kinge of Basan, and all the kyngdomes of Canaan. num. 21. a. Deu. 3. a

And gaue theyr lande for an heretage, for an heretage vnto Israell hys people.

Thi name (O lorde) endureth for euer, so dothe thy memoryall (O

lorde

Lorde) frome one generacion to another.

Deut.32.c ✠ For the Lorde wyll aueng his people, and be gracious vnto his seruauntes.

L Psa.113.b Esa.44.b Jere.10.a. Baruc.6.a *As for the ymages of the Heythen they are but syluer & golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and yet they heare not: nother is there any brethe in their mouthes.

They that make them, are lyke vnto them: and so are all they that put their trust in them.

Praise the Lord ye house of Israel, praise the Lorde, ye house of Aaron.

Prayse the lorde, ye house of Leui, ye that feare the lorde, praise the lorde.

Praysed be the lorde out of Sion, whithe dwelleth at Jerusalem.

iiii. Confitemini domino quoniam bonus.

A Judic.13.c Psa.105.a 106.a117.a 1.Paral.16.c *Deu.10.d Alleluya. The.C xxxv. Psalme.

O * Geue thankes vnto the lorde for he is gracious, & his mercye endureth for euer.

O geue thankes vnto the ✠ God of all godes, for his mercye endureth for

for euer.

O thanke the Lorde of all Lordes for hys mercy endureth for euer.

✻ Which only doth great wonders, for his mercy endureth for euer. Iud.13. Psal.71.c

Which by his wisdom made the heauens, for his mercy endureth for euer.

✻ Which layed out the earth aboue the waters for his mercy endureth for euer. Iob.38.a. Psal.23.a

✻ Which hath made great lygtes for his mercy endureth for euer. Gene.1.b.

The Sonne to rule the daye, for his mercy endureth for euer.

The Mone and the starres to gouerne the nyghte, for his mercye endureth for euer.

✻ Which smote Egypte with theire fyrste borne, for his mercy endurethe for euer. Exod.12.a

And brouth out Israel from amonge them for his mercy endureth for euer,

With a myghty hande, and a stretched out arme for his mercy endureth for euer. B

Which dyuided the reed see into partes, for his mercy endureth for euer.

✻ And made Israell to go thorowe the middeste of it, for hys mercy endureth for euer. Exod.14.a

But as for Pharao & hys hoste, he ouer-

ouerthrewe them in the red see, for hys mercy endureth for euer.

Exo. 15. 16 17. ✠ Which led his people thorowe the wyldernes, for his mercy endureth for euer.

Iosue. 12a ✠ Which smote great kinges, for hys mercy endureth for euer,

Yea and slewe mightie kinges for his mercye endureth for euer.

Num. 21. c Deut. 3. a. ✠ Sihon kinge of the Amorites, for his mercy endureth for euer.

And Og the kinge of Basan, for his merci endureth for euer,

And gaue away their land for an heretage, for hys mercy endureth for euer.

Euen for an heretage vnto Israel hys seruaunt, for hys mercy endureth for euer.

Iud. 23. 4 ✠ Which remembreth vs, when we are in trouble, for hys mercy endureth for euer.

Psa. 103d ✠ Which geueth foode vnto all flesh, for his mercy endureth for euer.

O geue thankes vnto the God of heauen, for his mercy endureth for euer.

Super flumina Babilon is illic

The. C. xxxvi. Psalme.

BY the waters of Babylon we sat downe & wept, when we remembred Sion.

As

As for oure harpes, we hanged them vpon the wyllye trees, that are threin.

Then they that led vs awaye captyue, required of vs a songe, & melodye in oure heuynesse: synge, vs one of the songes of Sion.

✻ How shall we synge ẏ lordes songe in a straunge lande. Math. 7 a

Yf I forget the (O Jerusalem) let my ryght hand be forgotten.

Yf I do not remembre the let my tunge cleue to the roofe of my mouthe yea if I prefere not Jerusalem in my myrthe.

* Remembre the chyldren of Edom (o Lorde) in the daye of Jerusalē, how they sayd: Downe with it, downe with it, euen to the grounde. Jere. 49. d Eze. 25. b Jba. 1. a.

* O doughter of Babylon, thou shalt come to miseri thyself: yea happy shal he be that rewardeth the as thou haste serued vs. Esa. 13. c Jerem. 50 51.

Blessed shall he be, that taketh thy chyldren, and throweth them agaynste the stones.

ii. Confitebor domine in tibi toto.

The. C. xxxvii. Psalme of Dauid. A

I Wyll geue thankes vnto the (o lorde) wyth my whole harte, euen before the goddes wyll I synge

synge prayses vnto the.

Psal.5.a. ✝ I wyll worshyp towarde thy holy temple, and praise thy name, because of thy louynge kyndnesse, and truthe: for thou hast magnyfyed thy worde, accordinge vnto thy greate name.

When I cal vpon the, thou hearest me, & endowest my soule wythe muche strength.

All the kynges of the earth shall prayse the (o Lorde) when they heare the wordes of thi mouthe.

Yea they shall singe in the wayes of the Lorde, that great is the glorie of the Lorde.

Psal.32.b and.112.a. ✝ For thoughe the Lorde be hyghe yet hath he respecte vnto the lowlye: as for the proude, he beholdeth hym a farre of.

Though I walke in the middeste of trouble, yet shall thou refreshe me: thou shalte streche forth thyne hande vpon the furiousnesse of myne enemyes, and thy ryghte hande shall saue me.

The Lorde shall make good for me, yea thy mercye (o Lorde) endureth for euer: ✝ despyse not then the worke of thyne owne handes.

Job.14.b. Domine probasti me, et cognouisti.

The

The. C. xxxviii. A Psalme of Dauid.

O Lorde, thou searchest me oute, A
and knowest me. Psal. 32. a

Thou knowest mi downsyttynge, and myne vprysyng, thou vnderstandest my thoughtes a farre of.

Pro. 30. d. Jere. 10. d

Thou arte about my path, & about my bed, & spiest out al my waies.

For lo ther is not a worde in my tunge, but thou (O Lorde) knowest it altogether.

Thou hast fashioned me behynde and before, and layed thine hande vpon me.

Such knowledge is to wonderful & excellēt for me, I cā not attain vnto it.

Amos. 9. a

* Wherfore shall I go then from thy spryte: Or whither shall I flye frō thy presence?

Jere. 23. d.

* Yf I clymme vp into heauen, thou arte there: yf I go downe to hell, thou arte there also.

Yf I take the winges of the morninge, and remaine in the vttermoste parte of the sea:

Euen there also shall thy hande B
lead me, & thy right hāde shal holde me.

Yf I say: Paraduenture the darkenesse shal couer me, then shall my night be turned to daye.

Yea the darknesse is no darknesse with the, but the nyght is as cleare as

the daye: the darkneſſe, and lyghte are both a like.

For my reynes are thine, thou haſt couered me in my mothers wombe.

I wyl geue thankes vnto the, for I am wonderouſly made: maruaylous. are thy workes, & that my ſoule knoweth right well.

My bones are not hyd frome the, though I be made ſecretly, and faſhioned beneth in the earthe.

Thyne eyes ſe myne vnperfectneſſe, they ſtand al writen in thy boke: my dayes were faſhioned, whan as yet ther was not one of them.

How deare are thy counſels vnto me o God: O how great is the ſumme of them:

Yf I tell them, they are mo in nombre then the ſende: whan I wake vp, I am preſent with the.

Wylt thou not ſlaye the wicked (Oh God,) that the bloude thyrſtyed might departe fro me:

For they ſpeake vnrighte of the thyne enemyes exalte them ſelues preſumptuouſlye.

I hate them (O Lorde) that hate the, and I may not awaye wyth thoſe that ryſe vp againſt the.

Yea I hate them right ſore, therfore are they myne enemies.

Pſal. 25. a

* Tryeme (o God,) and ſeke the

grounde of myne harte: proue me, and examen my thoughtes.

Loke well, yf there be any waye of wickednesse in me, and leade me in the waye euerlastynge.

Eripe me domine ab homine.

The. C. xxxix. a Psalme of Dauid.

Delyuer me (O Lorde) from the
D euel men, oh preserue me, from the wicked men.

Which ymagin mischefe in theyr hartes &, steare vp strife al ꝑ day longe

They sharpen their tunges lyke a serpent: * Adders, poiso is vnder their lyppes. Sela. Rom. 3. b.

Kepe me (O lorde) frome the hand of the vngodly, preserue me from the wicked men, which are purposed to ouerthrowe my goynges. Psa. 56. b

* The proude haue layed a snare for me, and spred a net abrode with cõ=
ardes yea & set traps in my waye Sela.

But my sayenge is vnto the lorde: Thou art my God, heare the voice of my praier O Lorde.

O Lorde God, thou strength of my healthe, thou hast couered my head
B in the daye of battayle.

Let not the vngodlye haue his desyre (O Lorde,) let him not haue his purpose, lest they be to proude, Sela.

* Let the mischefe of theyr owne Psa. 7. b.

lyppes fal vpon the head of them, that compasse me aboute.

Let whote burnyng coales fall vppon them, let them be cast into the fire, and into the pyt, that they neuer ryse vp againe.

A man full of wordes shall not prospere vpon earth: a malicious and wicked person shalbe hunted awaye, and destroyed.

Sure I am that the lorde wyll auenge the poore, and maynteyne the cause of the helplesse.

The ryghteous also shal geue thankes vnto thy name, and the iuste shall continue in thy sight:

Domine clamauie ad te exaudi.

The. C. xl. A Psalme of Dauid.

A L Orde, I call vpon the: haist the vnto me, and cōsider my voyce whan I crye vnto the.

Let my praier be set forthe in thy
Exo. 30. b. syght, as the ✻ incense, and let the lyf-
✱ nu. 28. a. tynge vp of my hādes be an ✱ euenyng sacryfice.

Eccl. 22. c. ✻ Set a watche (O Lorde) before my mouthe, yea a watche at the dore of my lyppes.

O let not mine harte be enclined to any euell thynges, to be mynded as the vngodly, or wicked men: lest I eate of suche thinges as please them,

let

Let the righteous (rather) smite me frēdly, and reproue me: so will I take it, as though he had poured oile vpon my heade: it shall not hurte my heade, yea I will praye yet for their wickednesse.

B

Their iudges stombie at the stone, yet heare they my wordes, that they be ioyfull.

Oure bones lie scattered before the pit, like as whan one graueth and diggeth vp the grounde.

But myne eies loke vnto the, O Lorde God: in the is my truste, oh caste not out my soule.

Kepe me from the snare which they haue layed for me, and from the trappes of the wicked doers.

Let the vngodlye fall into their owne nettes together, vntyl I be gone by them.

ii. Voce mea ad dominum clamaui.

The, C. xli. A Psalme of Dauid.

I *Crye vnto the Lorde with my voyce, yea euen vnto the Lorde do I make mi supplication. psa. 76. a. A

I poure oute my complaynte before him, and shewe him of my trouble.

When my spirite is in heauinesse, for thou knowest my pathe: in the waye where in I walke, * haue they priuely layed a snare for me, Psa. 56. b and. 139. c.

I loke vpon my right hande, and se, ther is no man that wyll knowe me.

Jere.25.a * I haue no place to flye vnto, no man careth for my soule.

Therfore do I crye vnto the (o lorde) and saye: Thou arte my hope and my portion, in the lande of the lyuynge.

Consydre my complainte, for I am brought very lowe.

Oh delyuer me fro my persecuters, for they are to stronge for me.

Bryng my soule out of pryson, that I maye geue thankes vnto thy name: whiche thyng yf thou wylt graunt me, the shall the righteous resorte vnto my company,

ii. Domine exaudi orationem meam.

A The. C. xlii. A Psalme of Dauid.

Psa.101a H Eare * my praier (o Lorde) consydre me desire: answere me for the truth and ryghteousnes sake.

Job.4.b. 15.b.25. * And enter not into iudgement with thy seruaunt, for in thy sighte shall no man lyuyng be iustified.

For the enemy persecuteth my soule, he smyteth my lyfe downe to ỹ groũd, he layeth me in the darkenesse, as the deadmen of the worlde.

Therefore is my spyret vexed within me, & my hart within me is desolate

Psa.76.a * Yet do I remembre the tymes

paste

past, I muse vpon al thy workes, yet I exercyse myselfe in the workes of thy handes. Psa.92.a

✻ I streche my handes vnto the my soule cryeth vnto ẏ out of ẏ thirsty lande. Sela.

Heare me (o Lord,) and that soone, B for my sprete waxeth faynte: hyde not thy face fro me, lest I be like vnto them hat go downe into the graue.

Oh let me heare thi louing kind nesse by times in the morninge, for in the is my trust, shewe thou me the way that I shuld walke in, for I lift vp my soule vnto the.

Deliuer me (o Lorde) fro mine enemyes, for I resorte vnto the.

Teache me to do the thinge that pleaseth the, for thou art my God: let thi louinge sprete leade me forth vnto the lande of righteousnes.

Quycken me (o lord) for thy names sake, and for thy ryghteousnesse sake brynge my soule out of trouble.

And of thy goodnesse scatter mine enemyes abrode, and destroye al them ẏ vexe my soule, for I am thy seruaunt.

Benedictus dominus meus rex.

The.C.xliii. A Psalme of Dauid. A

B Lessed be the Lorde my refuge. Psa.27.b.
✻ whyche teacheth mi handes 2.neg.23.c.

to warre, and my fyngers to fyghte.

My hope and my caſtell, my defence and my delyuerer, my ſhelde in whome I truſt, whiche gouernethe the people that is vnder me.

Pſal.8.b. ✠ Lorde, what is man, that thou haſte ſuch reſpect vnto him: Or the ſonne of man, that thou ſo regardeſt him:

Man is like a thinge of noughte,

Job.8. a. * his dayes paſſe away lyke a ſhadowe

Bowe thi heauens (o Lorde,) and come downe, touche the mountaynes, that they maye ſmoke with al.

Sende forth the lightninge and ſcatter them, ſhute oute thyne arowes and conſume them.

Sende downe thine hande frome

B aboue, delyuer me, and take me out of the greate waters, frome the hande of ſtraunge childzen.

Whoſe mouth talketh of vanite, and theyr ryghte hand is a ryght hand of falſhede.

That I may ſinge a newe ſonge vnto the (o God,) and ſynge prayſes vnto the vpon a tenſtringed lute.

Thou that geueſte victori vnto kynges & haſt deliuered Dauid thy ſeruaunt from the parel of the ſwerde,

C Saue me, and delyuer me frome the hande of ſtraung chyldrē, whoſe mouth talketh of vanyte, & theyr ryght hande

is

is a right hande of falshede.

⁂ That oure sonnes may grow vp as the yonge plantes, and that oure doughters maye be as the polyshed corners of the temple. Deu. 28. a

That oure graues maye be full, and plenteous wyth al maner of stoare: that oure shepe maye bringe forth thousandes, and hundreth thousandes in our vyllages.

That oure oxen maye be stronge to labour, that ther be no mischaunce, no decaye, and no complaynyng in oure stretes.

Happye are the people that be in suche a case: ⁂ yea blessed are the people whiche haue the Lord for theyr god, Psa. 32. b.

Exaltabo te deus meus rex. ℟

The .C.xliiii. A. Psalme of Dauid

A I Wyll magnifie the (o my God & kyng) I will praise thi name for euer and euer.

Euerye daye will I geue thākes vnto the, and praise thy name for euer and euer

Great is the Lorde, and maruailous, worthy to be praised: there is no ende of his greatnesse,

One generacion shall praise thy workes vnto another, and declare thy power,

As for me I wyl be talking of thy

worshyppe, thy glory, thy prayse, and wonderous workes.

So that men shal speake of the mighte of thy maruaylous actes, and tell of thy gratenes.

The memorial of thine abundaunte kyndnesse shall be shewed, & men shall singe of thi righteousnes.

Exo.24.a Psal.85 c 102.a ✻ The lorde is gracious and mercyful, long sufferyng and of great goodnes.

The Lorde is louyng vnto euery man, & his mercy is ouer al his workes.

B All thy workes prayse the (o lord,) & thy sayntes geue thankes vnto the,

They shewe the glory of thy kingdom, and talke of thy power,

That thy power thy glory, & mygh tynes of thy kyngdō myght be knowen vnto men,

Luce.1.c. Dan.8.e. and.7.d. * Thy kyngdom, is an euerlastynge kyngdome, and thy dominion endureth thorow out all ages.

Psa.44b 33.c.36.d Pro.24.c. * The lorde vpholdeth all suche as shulde fal, & lifteth vp al those that be downe,

The eyes of all waite vpon the, and ẏ geuest them theyr meate in due seasō

C Psa.103d ✻ Thou openest thyne hand and fyllest al thinges lyuyng w̄ plenteousnes

The lord is righteous in al his waies and holy in al his workes.

The

* The lorde is nye vnto al thē that call vpon him, yea al suche as cal vpon him faithfully. Deut.4.b.

He fulfylleth the desier of thē that feare him, he heareth their crye, and helpeth them.

The lorde preserueth al them that loue him, but scatereth abrode all the vngodlye.

My mouth shal speake the praise of the lorde. And let all flesche giue thankes vnto his holy name.

Lauda anima mea dominum.

Alleluya. The .C.xlv. Psalme. A

Prayse the Lorde (*o my soule:) whyle I lyue wyl I praise ỳ lorde: yea as longe as I haue anye beynge, I wyll synge prayses vnto my God. Psa.102.a

* O put not your truste in princes nor in the children of men, for there is no helpe in them. psa.117.a.

For whan the breth of man goethe forth, he shal turne againe to his earth and so all his thoughtes perysshe.

Blessed is he that hath the god of Jacob for his helpe, & whose hope is in the lorde his God. Actu.14.c.

* Which made heauen and earth, the see, and all that ther in is, whiche kepeth his promyse for euer. Apo.14.b.

Whiche helpeth them to right that suffer

suffre woronge, which fedethe the hongrye.

The Lorde lowseth men out of preson, the Lorde geuethe syghte to the blynde.

The Lorde helpeth them vp that are fallen, the Lorde loueth the ryghteous.

The Lord careth for the straũgers he defendeth the fatherlesse & wydowe as for the waye of the vngodly: he turneth it vp syde downe.

The lord thy God (o Sion) is king for euermore, and thorowe out all generacions.

laudate dominum, quoniam.

A Alleluya. The. C. xlvi. Psalme,

O Payse the lorde, for it is a good thinge to singe paises vnto our God: yea a ioyfull & pleasaunt thynge is it to be thankefull,

The Lorde shall buylde vp Jerusalem. & gather together the outecastes of Israell,

He heleth the contrite in harte, and byndeth vp theyr woundes,

Esa. 40. d ⁂ He telleth the nombre of the starres, & calleth them all by theyr names

B Great is oure Lorde, & great is hys power, yea hys wysdome is infinite.

The Lorde setteth vp the meke, and bryngethe the vngodlye downe to the

groundē

grounde.

✻ O synge vnto the Lord with than kesgeuinge, synge prayses vpō the harpe vnto our God. 1.Esa.3.e

Whiche couereth the heauen with cloudes, prepareth rayne for the earthe ✻ and maketh the grasse to growe vpō the mountaynes. psa.103.b.

Whiche geueth fodder vnto the cattell, & * fedeth the yonge rauens that call vpon him. Job.38.d.

He hath no pleasure in ẏ strengthe of an horse, nother delyteth he in anye mans legges,

But the Lordes delyte is in them, that feare him, and put their truste in his mercy.

Lauda Jerusalem dominum.

The, C.xlvii, Psame.

¶ This Psalme do the Hebrues ioyne vnto it that goethe before.

P Rayse the lorde o Jerusalē prayse thy God o Sion. A

For he maketh fast the barres of thy gates, and blesseth thy childrē with in the.

He maketh peace in thy borders, and fylleth the with the floure of wheate.

✻ He sendethe forthe his commaundement vpon earth, his worde runneth swyftlye. Gene.1.d.

He geueth snow lyke wol, and seattereth

tereth the hoze frost lyke asshes.

He casteth foz the his yse lyke moz-
sels, who is able to abyde his frost?

He sendeth out his wozde, & mel-
teth them: he bloweth with his wynde
and the waters flowe.

Deut. 4. a ❧ He sheweth his wozde vnto Ja-
cob, his statutes and ozdinauuces vn-
to Israell.

He hath not dealte so with all the
Heithen, nother haue thei knowlege of
his lawes.

Laudate dominum de celis.

Alleluya. The. C.xlviii. Psalme.

A O prayse the lozde of heauē, pray
se him in the heyghte.

Prayse him all ye angels of his,
praise him all his hoofte.

Praise him Sonne, and Moone
praise him all ye starres and lyght.

Praise him all ye heauens, and ye
waters, that be vnder the heauens.

Let them praise the name of the loz
Psa 33. b de, ❧ foz he commaunded, and thei wer
made.

He hathe made them faste foz euer
and euer: he hathe geuen them a lawe
whiche shall not be broken.

Praise the lozde vpon the earth, ye
whalfyshes and all depes.

B Fyze and hayle, snow and vapoz, &
wynde

wynde storme. ✻ fulfilling his word Mountaines and all hilles, frutefull trees, and all Ceders. Job.37.

Beastes & all cattell, wormes and fered foules.

Kynges of the earth, and al pepole, princes and all iudges of the worlde.

Yonge men and maydens, olde men and chyldren: let them praise the name, of the lorde, for his name only is excellent, and his prayse aboue heauen and earth.

He exalteth the horne of his people, al his sayntes shal prayse him, ẏ chyldren of Israel, euē the people that serueth him. Alleluya.

Cantate domino canticum nouum.

The. C. xlix. Psalme. Alleluya. A

O Syng ✱ vnto ẏ lord, a new song let ẏ cōgregaciō of saintes praise him. Esa.42.b

Let Israel reioyce in him that made him, & let the chyldren of Sion be ioyful in theyr kinge,

Let them prayse his nam in the daunce, let thē singe prayses vnto him with tabrers and harpes.

For the lorde hath pleasure in his people, and helpeth the meke harted,

Let the saintes be ioyfull with glorye, let them reioyce in theyr beddes.

Let

Let the prayses of God be in their
Heb.4.c. mouth, ⁂ and sharpe sweardes in their
handes.

To be auenged of the Heithen, and
to rebuke the people.

To bynde their kinges in cheynes,
and their nobles with lynkes of yron.

That they may be auenged of them
⁂ as it is wrytten: Suche honour haue
Deu.32.f. all his saintes. Alleluya.

Laudate dominum in sanctis eius.

The. C. l. Psalme Alleluya.

O Praise the Lorde in his sanctua
A rye: prayse him in ẏ firmament
of his power.

Prayse him in his noble actes, praise
him in his excellent greatnesse.

Prayse him in the sounde of the
trompet, prayse him vpon the lute and
harpe.

Prayse him in the cymbals and daun-
ce, prayse hym vpon the strynges and
pype.

Prayse hym vpon the weltuned
cymbals, prayse hym vpon the loude
cymbals.

Let euery thynge that hath brethe
prayse the lorde. Alleluya.

¶ The ende of the Psalter.

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